Evangelical Christendom.

JULY, 1877.

THE MONTH.

THE attitude of the High Church party at the present juncture augurs ill for the quietness of the Church in the days which are at hand. There seems to be in their midst a spirit of determined and mutinous resistance to authority which transcends in degree all previous manifestations of the kind. Until recently, in the majority of cases, there has been more of a disposition to evade the law than directly to resist it—more of a tendency to question or even deny the authority of judges and of courts, than to invite or seek with them open and violent collision. Exceptions, and notorious ones too, as our readers know, have, of course, engrossed attention; but the exceptions are now, it seems, judging from the language and conduct of the Ritualistic leaders, about to become the rule. We are to have the edifying and consistent spectacle of men who affect to believe in the divine authority of bishops setting at defiance their episcopal superiors—clergymen who profess their willingness to submit to ecclesiastical as opposed to civil courts, disregarding the decrees of a judge who presides over the oldest ecclesiastical tribunal in the realm—men who, above all things, contend that public worship should be conducted "decently and in order," and who advocate their innovations in ritual on that very ground, surreptitiously conducting services when prohibited by their ordinary, and adopting usages not only certain to provoke the hostility of their congregations, and thus to engender a spirit the very opposite of that which is devotional, but calculated even to endanger the preservation of the peace. And whilst this conduct is adopted, the authorities, both ecclesiastical and civil, seem at a loss to know what course must be pursued towards these habitual violators of the law. The prospect certainly seems gloomy and threatening. It may, however, in God's providence, by precipitating that final conflict which most perceive to be inevitable, hasten the ultimate solution of a problem which, as yet, has baffled all attempts at solution. It is clear that the Public Worship Regulation Act, whether it should or should not effect the ends of its promoters, will, in some way or other, bring matters to a crisis in the great controversy between those who, on the one hand, in their resolve to de-Protestantize the Church, are prepared to set at nought all authority and law, and those who, on the other, in seeking to preserve amongst us the great Protestant truths which our fathers vindicated with their blood, are not only doing their best to maintain unimpaired God's Word in its simplicity and purity in Britain, but to perpetuate in this country, against all assaults, the unspeakable blessings of civil and religious freedom.

The manifesto of Dr. Pusey, in reply to those Ritualistic clergymen who, under the "heavy blow and great discouragement" inflicted on them by the Ridsdale Judgment, have ventured to solicit his advice, is remarkable as indicating the difficulty which the Doctor himself feels in giving any counsel on the subject, especially as, for his own part, he would scruple (more, it would seem, from policy than principle) to

commit any personal violation of the law. One fact his letter forcibly brings out—viz., the distinction between the Ritualism of the present day and the Tractarianism of thirty years ago. The originators of the Tractarian movement, whilst inculcating doctrines antagonistic to Protestantism, were nevertheless careful, in all external matters, to yield obedience to law. They introduced few, if any, innovations into the public worship of the Church. They adopted no gorgeous ceremonial, and aimed rather to teach than to appeal to the imagination and the senses. However identical in aim and spirit their movement may have been with that of Messrs. Ridsdale, Mackonochie, and Tooth, in recent days, they were more anxious to impress abstract notions of the power and authority of the "priesthood" on the minds of their disciples than to symbolize them in the external forms and accessories of worship. But the principles of the first movement necessitate in time the aids and adjuncts of the second. The doctrines and pretensions of sacerdotalism having no foundation either in nature or in Scripture, and being wholly unsupported by the evidence of facts, cannot for any length of time maintain their ground independently of sensuous accessories. We are not surprised that Dr. Pusey himself does not regard the vestments as a matter of conscience; he has sense enough to distinguish between the symbols and the doctrines symbolized, and to regard the latter only as essential. None the less does he sympathize with those who lay stress upon the symbols, knowing how important a part they play in inducing men to receive and take for granted the doctrines symbolized; thus obviating to a large extent the necessity for argument on their behalf. Few, moreover, if any, of the Ritualistic clergy of the present day even approximate in intellectual power to the originators of the Tractarian movement. The Newmans, Kebles, and Puseys have no successors adequate to the completion by similar means of the task which they themselves began. The maintenance of those innovations in worship and in ritual around which the great controversy now so fiercely wages, and which it was the object of the Public Worship Regulation Act to check, if not suppress, are indispensable to the men who with steady purpose aim to leaven the people of this country with the spirit, to familiarize them with the usages, and to implant amongst them the doctrines of that Church against which, three hundred years ago, their forefathers so indignantly protested.

The corrupting character of auricular confession, as now practised by certain of the ultra High Church clergy, has recently received a fresh illustration from the discussion raised by Lord Redesdale in the Upper House on a book circulated privately, under the sanction of the "Society of the Holy Cross," entitled "The Priest in Absolution." The enlightened mind recoils with horror at the wickedness (no less than the absurdity) of the attempt to make people virtuous by directing their thoughts to the details and minutiæ of vice; at the instructions given to "priests" to put the most disgusting queries to their "penitents;" and, more than all, at the theology which pretends that before we can receive forgiveness of God all the revolting particulars of our transgression must be poured into the ear of a fellow-creature like ourselves! It is hard to say to whom confession as thus practised is most injurious—to the pretended priest himself, to the penitent, to the peace and harmony of family life, or to the best interests of society. To the young and susceptible impurity is suggested; the mind of the confessor (by the hypothesis a teacher of religion) dwells habitually, not on things spiritual, but things carnal; not, according to the apostolic injunction, on "whatsoever things are pure," but on whatsoever are defiling and debased; whilst the confidence of domestic life is impaired, and the foundations of civil freedom, as well as of all that is robust and manly in the commonwealth, are quietly but surely undermined. "The Priest in Absolution"

is but the most recent revelation of the abominations of confession; but it is startling to find that such a work has not only an Anglican origin, but is apparently widely circulated amongst, and acted on by, an influential section of the clergy. We are glad to know that the attention of Parliament has been directed to the matter, and that the authorities of the Church will be called upon to show why such a volume should not forthwith be suppressed.

The Archbishop of Canterbury's utterances at his own diocesan conference, and at the annual meeting of the Diocesan Church Building Society, have attracted no small measure of attention. At the latter he expressed his own views of the future of the Church of England, which he regarded as most hopeful, believing that the time would come when that Church would more faithfully and energetically fulfil the work committed to it than it had ever done before. At the conference, the Primate expressed his sentiments upon the Education Act of 1876, and especially upon the compulsory principle in education, the application of which to parents he hoped would soon, in England, become unnecessary. If, as the Primate justly said, parents were but once induced to see that, whatever gain they themselves obtained by keeping their children from school, was the occasion of far greater loss to the children themselves, and the means of inflicting upon them a material injury for life, they would be willing, in the vast majority of cases, to make almost any sacrifice for the proper education of their offspring, and thus obviate the necessity for those provisions in the Education Act which cannot but excite the regret of all who prefer voluntary to compulsory means of educational and moral progress.

By a deliberate vote, taken after the interval of a month, and as the result of careful and judicious consideration, the House of Lords has affirmed (we might almost say re-affirmed) the principle that Nonconformists should possess the right to inter their dead in parochial churchyards, with such "orderly, Christian, and religious services as they may think fit," or, if they so prefer, without any religious services at all. We can hardly overrate the importance or significance of this decision. It was arrived at on the bringing up of the report of the Government Burials Bill by the Committee. The Earl of Harrowby then moved to re-insert his amendment, which, when proposed in Committee, had resulted in a tie, and the same, in a full House, was carried by a majority of sixteen. We have thus the extraordinary spectacle of a Conservative Government, in the House of Lords, defeated by a Liberal majority, or what virtually was such for the time! The lesson to be learned from this is simply that the House of Peers and the heads of the Church in that House recognize, both in the interests of justice and the Church itself, the necessity of that concession which the Government, and, we fear, the majority of the clergy also, are still disinclined to make. The Duke of Richmond and Gordon has withdrawn his Bill, and the country awaits with interest to see the result of Mr. Osborne Morgan's motion in the Commons.

It is satisfactory that Mr. P. A. Taylor's motion for the opening of art museums and galleries on Sundays has again been rejected by so decisive a majority. To Mr. Taylor himself, and to many who, both in and out of Parliament, are in this matter his warm and strenuous supporters, we may fairly give the credit of upright motives and kindly intentions towards the humbler classes of society. Friends of the working men some of these gentlemen have frequently shown themselves to be, but friendship may be blind at times; and the proposal to enter upon a course of legislation which would imperil the Sabbath rights and privileges of the working classes would be a

strange way of promoting either their freedom or their intellectual advancement. Apart altogether from the sacredness of its religious obligation, the observance of the weekly day of rest, guaranteed and sanctioned by the law, is the security for the physical and mental vigour, no less than the promotion of the moral well-being, of all classes of society, and is, to the sons of toil especially, a precious heritage, which no mistaken notions of philanthropy should be allowed to endanger or impair. This institution it is which, above all others, interwoven with our family and social life throughout the land, has conduced alike to our public health and our national prosperity. No doubt we cannot effect the true Christian observance of the Sabbath by any sort of legislation. We cannot make men religious by Acts of Parliament, nor ought we to attempt it. But we can and ought to uphold those laws which secure to all who desire to observe it the uninterrupted enjoyment of the day of weekly rest. Such legislation is not only not incompatible with, but is demanded by, the interests of civil and religious freedom; and a law which should create new work and labour for the Sunday, stimulate the creation of fresh trade, or give an impetus to that which now exists, would, so far, encroach upon the rights of our humbler fellow-citizens, and by holding out to many increased temptations to labour for seven days instead of six, would gradually tend to break down that respect for, and observance of, the Lord's day which, wherever felt, has contributed more than any other to the well-being of man's entire nature, and has largely helped to raise the people of this country to a high place amongst the nations. As was well said by Mr. Alexander M'Arthur in the debate on Mr. Taylor's motion, such a step would be the beginning of a downward course, the end of which no one could foresee. It is inaccurate to represent the question as if it were one between museums and art galleries on the one hand, and the public-house upon the other. Men do not frequent public-houses on Sunday because museums and art galleries are not open to them. Apart, however, from the actual merits of the case, one unanswerable argument against the innovation is that it is not demanded by the general voice of the very classes on whose behalf the claim is ostensibly preferred. The working men themselves have not petitioned for the change to any appreciable extent. The balance of the petitions from all classes on this subject is decidedly the other way. The proposed legislation would shock the feelings, and be repugnant to the principles, of the religious part of the community; and the convictions of so large and influential a portion of the nation ought not lightly to be outraged, to meet the demands of a society backed by no general public opinion.

The Established and the Free Churches of Scotland have been holding their annual assemblies. The General Assembly of the Established Church was opened by the Queen's Lord High Commissioner, with all the pomp and circumstance by which such occasions are generally marked. But, apart from the subjects which engrossed the attention of this deliberative body, the most noticeable and interesting feature of their proceedings was the presence amongst them of the Primate of all England, who thus gave to the Presbyterian Churches of the northern portion of our isle a token of that recognition which should ever obtain between the several Protestant Churches of Great Britain. There has been in past days, not unnaturally, when regarded from a historic point of view, such rivalry, not to say animosity, between the Churches of England and Scotland, that any sign or pledge of mutual reconciliation and affection now is peculiarly pleasing and significant. The deliberations of both Assemblies have been characterized by an intelligence, ability, and zeal which remind us how large is the debt which this country, as a whole, owes to the Churches of Scotland—to their learned and eloquent divines, their powerful and

practical preachers, their gifted and accomplished orators, and to the healthful, moral, and spiritual influence which the combined efforts of all these have brought to bear with such potent effect upon the population of the land.

The reception accorded to General Grant by the people of this country, and particularly by the Corporation of London, has been such as might well satisfy the most devoted and patriotic citizens of the United States, and has afforded the sincerest gratification to all, whether Americans or Englishmen, who desire to see drawn more closely those bonds which should for ever unite the people of these two great countries. Between these two vast and powerful Anglo-Saxon communities—bound together by a unity of material interests, kindred alike in blood, in language, in religion—there must ever subsist a virtual identity, which it is to the highest interest of both nations gladly and gratefully to recognize, and thereby to intensify those mutual feelings of amity and good-will which, we rejoice to know, are cherished by the best and most patriotic men on either side of the Atlantic. It used to be said that England and America united might defy the world. It were better to say, and to realize the thought, that England and America united might give to the world such an impulse for good as it never yet has received, and which should tend to promote the highest welfare of the nations. The ex-President of the United States, considered personally, doubtless deserves well, both of his own country and of humanity at large; yet, after all, he is right in regarding the honour shown him as intended quite as much for his country as for himself.

The destinies of France for the present tremble in the balance. The Senate has confirmed the decree of the President directing a parliamentary dissolution. The Marshal, in his message to the Senate, avowed plainly that the nation had to choose between the Liberal party and himself. What is still more discouraging is that it does not even appear whether, should the nation pronounce against him, he will regard its judgment as decisive, and consider it his duty either to change his policy or to resign the high position which he holds. It is, however, of the utmost moment to the country for Marshal MacMahon to understand that should the decision be against him, he will be as much bound to submit to it as his opponents will be should it be given in his favour; and until the nation has some security that his conduct will be based upon the recognition of a duty apparently so clear, tranquillity is impossible in France.

From the seat of warfare in the East we have at length the intelligence that the long-expected operations on the Danube have begun, and that that river is being crossed by the troops of the Czar. The Turks, moreover, appear to be retreating, and the Russians to be advancing, all the length of the Asiatic frontier; and the aspect of affairs generally is not hopeful for the Porte. It is now thought that Servia, acting under the influence of Russia, will not again take part in the conflict. Very different is the state of things in Greece, where it is scarcely possible for the Government to restrain the enthusiasm of the people, and where, at the first plausible opportunity, it is expected that war will be declared against Turkey. Apprehensions are entertained as to the attitude of Austria, but diplomatic action is for the present, seemingly at least, in abeyance.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, June 18, 1877.

THE PRESIDENT AND THE PARLIAMENTARY DISSOLUTION.

The month of interim is passed at length. The razzia of men in office suspected of the slightest tinge of *red* has been effected, journals stopped, and meetings prohibited which showed a tendency to that shade in political colour. On the other hand, the tactics of the Republicans have been judiciously carried out, and the nation has remained quiet. The common sense of the leaders of the advanced party has had more to do in keeping things smooth in Paris than the daily and nightly marching of infantry and promenading of cavalry which startled the Parisians and suggested visions of the past.* The first sitting at Versailles would seem, by the intensely childish conduct of the Bonapartists and the whole of the "Right," to give the most easy victory to the "Left," which preserved its dignified attitude. The President has requested the Senate to decree the dissolution of the Chamber. Before this is in print it will probably be decreed. The country will respond by electing a still larger proportion of Republicans, and what will the sequel be? Confusion, and another Bonaparte to put a stop to it! So hope those faithful to that dynasty.

NEW THEOLOGICAL COLLEGE IN PARIS.

The great Protestant event of the month has been the opening, on the 1st of June, of the Protestant Faculty of Theology in Paris in the buildings of the *Collége Rollin*, given by the Government for the purpose. It was one of the last decrees signed by that enlightened Minister, M. Waddington, before his resignation. It is the first time Paris has seen a Protestant Faculty of Theology within its walls; even during the benign period of the Edict of Nantes, the susceptibilities of the Sorbonne were too great to allow such an anomaly in its neighbourhood. The Faculty of Strasburg no longer existing for France, the opening was ready for Paris. About 300 persons were present at the official ceremony, when the Rector of the Paris Academy made known the decree which constitutes the new Faculty. Professor Lichtenberger (Dean) will teach Christian ethics; Professor Sabatier the Christology of the apostles; Professor Matter will teach dogmatics; and Professor Ph. Berger will explain the Book of Job. Church history and practical theology have not yet found their professors. The Rector of the Academy congratulated France on the opening "of a new focus of light in Paris." May the Lord in truth cause the true light to shine with warmth and blessing to His Church!

WORTHLESS DISPUTES.

It is almost nauseating to read the petty-spirited criticisms and squabbles with which some of the Protestant journals continue to be filled. Surely it calls for earnest prayer for the brethren when we find column after column taken up — precious space and precious time — with questions like these: Has Pastor Bersier done well or ill to join the Reformed National Church? Have the Lutheran or the Reformed a right to the preponderance in the new Faculty, or should there be an exact equilibrium? What the *Témoignage* says of the *Christianisme*, and what the *Christianisme* says of the *Témoignage*. Not to mention the ever-renewing ebullitions of temper between the Orthodox and Liberals in the Reformed Church, and the vexed question of new versions of the Bible! *Apropos* of the sacred volume, the whole, or nearly so, of French Protestantism has suffered for forty years at least from a large proportion of its Sunday-schools being taught from printed extracts from the Old and New Testaments. We have no hesitation in saying from experience that a great measure of Bible-ignorance and the consequent inroads of scepticism come from the Bible in its integrity not being in its old place as the one religious instructor of youth. And now comes from Geneva

A "FAMILY BIBLE"

expurgated; and, we blush to say, one of the chief organs of French Orthodoxy in its review says: "It is a refined thought which our fathers would not have imagined, BUT *I would not blame it!*" How the mind recovers its repose when it rests upon the humble work of the simple witnesses for Christ in all ranks, and their blessed success in winning

* So frequent were the accidents from the horses being unaccustomed to the various uncouth noises and appearances of trams, omnibuses, steam locomotives, etc., that ambulance waggons nightly accompany the squadrons.

souls by the grand old Gospel preached and lovingly lived out! And there are many such, increasing among us; with them it is still and ever—*The Bible, the whole Bible, nothing but the Bible!*

PROTESTANT ANNIVERSARIES.

The annual meetings began by solemn prayer, and the next day the thirty-third anniversary of the *Agricultural Colony of Saint Foy*, presided over by M. Alfred André, was held in the Reformed Church of the Saint Esprit. I mention the places of meeting as interesting to those who may not be aware of the brotherly union of Paris Protestants, who delight in seeing their sacred edifices used by all who love the Lord. The colony is formed of Protestant youths under sixteen years of age who have broken the laws and are regarded as having done so ignorantly. Pastor Rey is the present governor. One hundred and eighteen youths were inmates last year, of whom twenty-six were new comers. A "Society of Patronage" for the boys who have finished their time is added to the plan of the society. M. and Mme. Martin Dupont, who devoted the greater part of their lives to working as directors of the colony, died last year.

The *Protestant Historical Society* celebrated its twenty-fifth anniversary at the Oratoire. Crespin's "Martyrology" is proposed to be re-edited as soon as the funds will allow. The new edition of *La France Protestante* is nearly finished. During its quarter of a century of existence the society has reprinted and made known real treasures of former ages. It has 15,000 volumes in its library, together with a museum of invaluable articles, all belonging to the past and elucidating the history of our fathers. Interesting papers were read on the persecutions in Normandy before 1789, and an episode in the life of Jeanne d'Albret.

The *Paris Tract Society* held its fifty-fifth meeting in the Taitbout Chapel. The chief event of the year was the interesting conference of French and foreign delegates at the Hôtel du Louvre, which gave to the society a certain impulse. A special branch has been formed for controversial tracts, which the society formerly abstained from printing, and since then special tracts on social evils have been called for. Professor Sabatier spoke on the necessity of combating the horrible evils of common journalism by creating a newspaper for the people. The extreme differences of political opinion among Protestants and the violence of party spirit have hitherto rendered all such attempts abortive. However, M. Jules Steeg, a Liberal of Strasburg, has commenced a journal at Libourne called the *Patriot*, with the avowed intention of "vulgarizing democratic ideas." We need not say the Tract Society has no hand in this.

The *Protestant Bible Society* met for the fifty-eighth time in the Oratoire, presided over by M. Ch. Read, who paid a tribute of regret to the memory of Pastor Montandon, who until his death had supplied the place of M. Guizot, at the head of the society. It is chiefly conducted by Liberals, although Orthodox pastors make continual use of it in their distributions to catechumens and newly-married couples, and by encouraging its new versions. It is on the point of finishing the printing of Segond's translation of the Old Testament.

The *Protestant Sou Society* met in the Church of the Redemption. It simply collects money for other societies—a most precious auxiliary. Its 21,000 francs collected during the year have been divided among thirty-six religious societies. It was said lately that if only 500,000 out of our 800,000 Protestants were to give their pittance to this society, it would be above a million of francs a year! It would be worth an effort to spread this society, for thereby much interest would be excited in every other to which it extends its gifts, and Protestants would be aroused.

The forty-fourth anniversary of the *Evangelical Society of France* took place in the Taitbout Chapel, Pastor Durand-Dassier in the chair. The intention of this society has always been to keep the van and be aggressive, working among Roman Catholics, and leaving souls gained to Christ to join whatever church they prefer. The committee is formed of members both of the National and Independent Churches. Its income is about 150,000 francs per annum. The efforts of the Jesuits are great, and often outrun the mark; populations are disgusted and long for something better. They send one and another to see what Protestantism is, and on the report of these beg a pastor to come to them. He comes, and the people flock to hear him, and accept his ministrations if he can give the time. Then follows a sifting period; the few grains of solid wheat remain, while the chaff flies back to Romanism or to Scepticism. Such is the trial of many. Where schools are founded with efficient teachers, there is more hope of permanent and large results. The cry everywhere for "suitable men" is distressing.

The *Sunday-school Society* called the children of its various schools together at the Cirque d'Hiver. Several thousands were assembled. Pastor Paumier presided. The meeting was enlivened by the speeches of Dr. Moffat and Major Malan, and the presence of some deaf and dumb pupils of M. Bouvier, of St. Hippolyte, who asked them questions in a loud voice, which they answered orally in the usual guttural manner. But, such as they are, their attainments have excited great interest both in the churches and in scientific circles. The twenty-fifth anniversary of the society met at the Oratoire. France has 1,070 Sunday-schools, 88 of which are in Paris. Its little Sunday leaflet has 4,400 subscribers; during the year it has published a Life of William Penn, a new tract; reprinted two of its exhausted volumes, and its calendar for 1877: 24,000 of its books were destroyed by fire; 19,000 others were sold. Its total income is 26,403 francs.

The *Bible Society of France* was presided over by General de Chabaud Latour, in Taitbout Chapel: 27,405 sacred volumes have been circulated during the year.

The *Missionary Society* met at the Oratoire, and was presided over by M. Monod, M.D. It was the most popular and interesting of the meetings; and notwithstanding a deficit of 37,538 francs, the society is evidently in a condition of prosperity, and a future of no small hopefulness is before it in Africa.

The cordial Christian feeling and expansion of brotherly love called out by these annual festivals was cemented as usual by the general participation in the Lord's Supper at the Wesleyan Chapel, after the meeting of the Evangelical Alliance, and the anniversary on the previous day of the Deaconesses' Institution.

ANOTHER ACCESSION TO THE FRENCH REFORMED CHURCH.

The Paris Consistory have offered to Pastor Theodore Monod the Church of Sainte-Marie, vacant by Pastor Decoppet passing to the Oratoire in place of the late Pastor Montandon. He is stated to have accepted this laborious and important post. It is remarkable that three pastors of the Free Church should in the short space of two months be added to the National Reformed Church in Paris.

P.S.—We have just heard of the *Pictorial Leaflets* of the Children's Mission being in preparation for France as well as for other lands, with the vigorous, pure Gospel brought out in unmistakable simplicity. They will be hailed with intense joy by all who know the needs of childhood among us.

SWITZERLAND.

SYNOD OF THE OLD CATHOLICS.

The third Synod of the Christian-Catholic Church assembled in Berne on May 23, under the presidency of Landammann Brosi, of Solothurn. The Synod was composed of 143 members, fifty-one being clerical and ninety-two lay delegates. The Bishop read a statistical report of the condition of ecclesiastical affairs, which, however, had been drawn up some time, and therefore was not so favourable as might have been. Only eight new parishes were entered as having sprung into being since the last Synod, and the number of clergy was not so large, owing to a very extensive weeding process which had been going on. The roll gives the number of priests at five less than last year, for thirteen had departed or been dismissed; this latter fact concerns chiefly the French Jura portion of the Berne Canton. The Bishop's report touched the subject of intercourse with other confessions, and he stated that, notwithstanding the very warm wishes expressed by the heads of foreign churches, particularly by Anglican bishops, he had not yet officially responded to them, because he desired first to have the proof that the Swiss Church was self-supporting. The main business of the Synod was the acceptance of the missal, ritual, and catechism, and it was agreed that the former should be provisionally introduced into the parishes, and not finally sanctioned until they had been a year in use, while the catechisms were handed over to a select committee for further examination. The missal seems to be only translations of the present mass-book into German and French, so far as one can judge from stray intelligence; the ritual is the work of the Bishop, freely adapted from the Roman, old German, and Wessenberg's, and at present is only printed in German. The catechism does not seem to be drawn up on a common model; that in French is by Dr. Michaud, and that in German by the Bishop, and they differ. It is satisfactory to read in the *Catholique Nationale*: "The most intimate union and most perfect *entente cordiale* prevailed between the delegates from German Switzerland and those from the French side."

The question of communion in both kinds,

which was raised by the sixteen members from Geneva, was transferred to the Committee on the Liturgy for further consideration. On this question the races differ, the French being anxious for the reform, while the Germans would rather not alter the present practice.

One cheering sign, made prominent in the Berne Synod—and it is also prominent in the German movement—is the exceeding respect and affection entertained for the Bishop. The personal character of Bishop Herzog, his wise cautiousness and earnest zeal, are the best auguries for the success of the reform movement in the Federation.—*Guardian.*

ITALY.

THE PAPAL JUBILEE.

The 3rd ult., being the fiftieth anniversary of the episcopal consecration of Pius IX. and the thirtieth of the promulgation of the Italian Constitution, was celebrated with all possible solemnity both at the Quirinal and the Vatican. The streets were decked throughout with national flags, and the King reviewed the troops. The Pope, attended by the cardinals and all the most distinguished pilgrims, celebrated mass in the Sistine Chapel. A grand commemorative function was performed in the Basilica of St. Peter *in vinculis*, which was superbly decorated and brilliantly illuminated, and was crowded to suffocation, and more than 2,000 Italian pilgrims went up to the Vatican to congratulate "his Holiness."

THE POPE ON THE "ADVANTAGES OF UNION."

The Pope, replying to an address read on Sunday, the 10th ult., by Monsignor Parrochi, Archbishop of Bologna, in the name of the "Catholic press throughout the world," after thanking those present for the gifts they had offered, spoke of the necessity he had felt while he was at Gaeta for invoking the aid of that portion of the press which was honest in order to combat error and to refute calumny. That his voice had been heard was proved by the many representatives of the "Catholic press" now before him; and for the testimony the press had borne at that time against the enormities of the Revolution, and for the services it had rendered to the Church and to truth, he was ever grateful. But all human things, he said, savoured of their human origin, and to this rule journalism was no exception. It required careful watching to keep it in purity. The great defect he had observed was want of concord. Union was strength; the want of union was a cause of weakness; and as in military matters discipline and obedience were imperatively necessary, so also in journalism union and regard for truth were the first requisites. He illustrated the advantages of union by recounting what a Spaniard had once told him of the manner in which the bull-fighters in Spain overcame their formidable antagonists by advancing with calmness and steadiness together, sword at point. From them the press might take example in their strife with the bulls and other savage animals of the Revolution. By concord and union the greatest difficulties of the most arduous warfare were to be overcome, but to those qualities they must add charity; they must fight against error, and not against individuals; they should spare names while denouncing vice, and in overcoming that they would overcome individuals also. Their work should be inspired by charity; and it was his duty, as the teacher, though an unworthy one, of that virtue, to inculcate it.

FLOW OF WEALTH TO THE VATICAN.

Money pours into the Papal Exchequer. It is stated that a large portion of the 3,000,000fr. which the Pope has already received from the pilgrims has been remitted to London, and deposited in a house of business there, to provide against the needs of the Holy See while the Pontifical Throne is vacant, and for the first requirements of Pius IX.'s successor.

GERMANY.

[From our own Correspondent.]

——, Prussia, June 18, 1877.

RELIGIOUS CONFLICTS IN BERLIN.

Our capital has witnessed lately some severe conflicts in our National Protestant Church. The "Liberal" party in our Establishment has, it seems, thought the time appropriate to come forward more decidedly, and to vindicate their official right of existence within the Church. The proposal to abolish in our service the reading of the Apostles' Creed was a beginning. This and the election of a new pastor at St. James's Church have given rise to the conflict, which has put all the religious circles in Berlin in great excitement. The venerable Dr. Bochmann, who for many years faithfully preached the great truths of Redemption from the pulpit

of St. James's Church, died some time ago. According to the new arrangement, the pastor has to be appointed alternately by the consistory and by the congregation. This time was the turn for the latter.

The members of the parochial council, being chiefly "Liberals," wished to see their views represented in the pulpit, and, amongst others, appointed Mr. Hosbach, a decided member of the Protestanten-Verein, to preach a sermon. Mr. Hosbach, who in his former position had always refrained from bringing forward his views in an ostentatious way, and therefore had lived even in comparative peace with his Orthodox colleagues, evidently thought it his duty on this occasion to speak out plainly. Whether he did not wish to be elected under false pretences, or whether he hoped to make a good impression on the "Liberal" members of the parochial council, we do not know; but the fact is that in his sermon he described two different views, one the Orthodox view, according to which the Bible is to be taken in its obvious meaning, and as involving a belief in Christ's miracles, and especially in His own miraculous birth, resurrection, and ascension; while the other is that which only accepts so much of the Bible as may be said to form its moral essence. He openly avowed that he did not believe that Christ was miraculously born of a virgin, and had really risen and ascended into heaven. When the preacher came to this declaration of his sceptical views, about one hundred attendants at the service rose and left the church.

Of course there is great indignation now in "Liberal" circles at this disturbance of divine service by Orthodox members. A short time afterwards the

DISTRICT SYNOD

met. One of the members proposed that the Synod should express its disapprobation of what had taken place at St. James's Church. The two believing pastors of the church, Mr. Disselhoff and Mr. Laacke, said that they could not blame their parishioners. They were accustomed to hear from their ministers the truths of the Bible; Mr. Hosbach had offended them in their deepest convictions. They were much less to be blamed than the minister who had abused the pulpit for such an ostentatious avowal of scepticism. The majority of the Synod, however, passed a resolution, blaming the members who had left the service. Immediately afterwards, the proposal of the Louisentadt parish, to eliminate the Apostles' Creed, came on for discussion in the District Synod. The proposal was not accepted in that form, but, materially, it obtained the assent of the Synod, which voted that the Church Government should revise our liturgy in accordance with modern opinions. It was fearful to hear the amount of infidelity which was openly expressed in the Synod on this occasion, and that, too, by clergymen of our own Church. Mr. Rhode, one of the clergymen of the Louisenstadt Church, said that the Apostles' Creed was the worst of all creeds, that it was breeding hypocrisy, because it made salvation depend upon assent to certain doctrines, and that the best and noblest men of our age no longer believed in it. Mr. Rhode advocated the complete abolition of the Creed, because "a little coercion was necessary to make people reasonable." Several of the ministers belonging to the Orthodox minority spoke warmly against these attempts to rob our Church of its scriptural truths.

This animated discussion could not but create intense interest in Berlin. All our political papers are full of it. Let us hope that those amongst us who are really Christians, and especially many who were not yet certain in their convictions, may be brought by this means to value more and more that simple summary of the great facts of our redemption which has awakened so much hostility. On the following Sunday

DR. KÖGEL

preached with great emotion on the Apostles' Creed, which "will remain, with or without the permission of the Synod." At the close of the service, at his request, with one accord the whole congregation joined in repeating aloud the Apostles' Creed. He and other ministers of the cathedral have circulated an appeal to their congregations, in which they explain that the Apostles' Creed is only a short compilation of the facts, recorded in the Bible, by which our atonement is accomplished.

Mr. Hosbach has been elected chief pastor of St. James's, but numerous protests are being presented against his confirmation. It will be an important decision which will thus have to be made by our Church Government. It everywhere makes a deep impression that in this period of excitement

OUR EMPEROR

does not hesitate to express his own position as to the question, but that he decidedly takes his stand with those who hold fast to the faith. On receiving a telegram from a Rhenish synod, his Majesty replied, "I thank the synod at Elberfeld for their words of sympathy, and for their assurance that

they will stand on the Apostles' Creed—an assurance which it is unfortunately necessary to give in the present times." This telegraphic answer was warmly cheered by the Elberfeld Synod.

PRESIDENT HEGEL.

The same testimony was given by the King in the affair of President Hegel. I mentioned two or three months ago that Mr. Hegel had tendered his resignation as President of the Consistory of the Province of Brandenburg, chiefly on account of differences of opinion with the Supreme Consistory. Rather unexpectedly, the matter was not settled at once, but remained nearly four months in the Emperor's cabinet. Finally, the decision has come, and it is worded so that deep satisfaction will be felt in religious circles. The Emperor refuses to accept the resignation, and says in the royal order: "I stand firm in the faith, in which all my forefathers have been baptized and confirmed, especially in the Apostles' Creed. At the present moment, when a church assembly in the capital goes so far in denial and corruption of the faith as even to abolish this Creed, I cannot dismiss an official, whose attachment to this faith is known, without fearing to create confusion in the minds of my subjects."

THE LATE PROFESSOR THOLUCK.

The name of Professor Tholuck, of Halle, is known far beyond his own country. Friends of the Evangelical Alliance will remember having met him at its various conferences, and will know how to appreciate the loss which his death is to Germany. His decease took place a few days ago, at the age of 78. A true Evangelical man, he was one of the first who recommenced the teaching of a believing theology. Through a long life he has fulfilled the duties of a professor of divinity, and a great number of German students have been trained by him. Among our Evangelical ministers there are a great many who call themselves his pupils. The great concourse of friends from far and near who were present at his funeral shows the general esteem in which he was held.

THE DEACONESSES' INSTITUTION

at Kaiserwerth, the first of the kind founded after the revival of this office in our church by the late Dr. Fliedner, can now look back on an existence of forty years. The last report gives some important data, and especially shows that the life of a deaconess is not so dangerous to health as is generally supposed. The whole number of deaconesses who entered the institution during those forty years was 940. Only 92 have died in the institution, of whom only 5 were under the age of 30, and these had already brought with them the germs of consumption; two even reached the age of 80; 480 left the institution again: 129 by marrying; 70 to return to old parents who were in need of them; 7, with the consent of the institution, went over into the new house at Berlin: 430 sisters are now serving in various offices. We also see by these statements that no sister is obliged to remain in the institution against her will. Of the present number of sisters (430 in all), 9 have been more than 30 years in office; 10 between 25 and 30 years; 33 between 20 and 25 years; 34 between 15 and 20 years; 85 between 10 and 15 years; 122 between 5 and 10 years; 137 not yet 5 years.

SYNOD OF THE OLD CATHOLIC CHURCH.

The fourth annual Synod of the Old Catholic Church of Germany was held immediately after Whitsuntide at Bonn, under the presidency of Bishop Reinkens. The statistics for the past year show that the number of members has risen from 49,808 to 53,640, giving an increase of 3,832. The largest increase (1,663) has been in the Grand Duchy of Baden. The increase in Prussia has been 1,273. There are many who regularly attend the services, receive the Sacrament from Old Catholic priests, and openly defend the movement, who have nevertheless not yet formally joined it. The number of Old Catholic priests is 59, of whom 55 are in pastoral work. Friends of the movement in England and America have during the year presented Bishop Reinkens with means to offer five bursaries of £40 for the education of German theological students. A notice has just been issued by Dr. Von Schulte, of Bonn, stating that the sixth Old Catholic Congress will be held at Mainz, September 27, 28, and 29, 1877. There is no likelihood of the Union Conference being held this year at Bonn. Last year the war prevented the work of 1874 and 1875 from being continued, and this year there is the additional reason that the Russian Church is unwilling to accept the resolutions of the last (second) conference on the procession of the Holy Ghost.

After the opening of the Synod, Dr. Reusch was nominated vice-president. Twenty-seven priests were present, and seventy lay representatives. The congregation at Wiesbaden had suggested that where no priest could be had to conduct religious service, a layman might be permitted by the bishop to do so. The proposal was accepted, and the synodal committee was requested to prepare a suitable form of service. A long debate arose on

the question of introducing the German language into the solemnization of the mass. Many arguments were presented for and against. At last it was resolved to leave the matter in the hands of the congregations, which may, with the permission of the synodal committee, celebrate parts of the mass liturgy in German. The great question was that of celibacy. Petri, Michelis, Weber, Huber, Knoodt, Bauer, etc., took part in it. Professor Von Schulte was prevented by illness from being present. It was resolved by a large majority to authorize the synodal committee to state whether there be any (and if so, what) legal hindrances to the practical carrying out of the abolition of celibacy, and to present resolutions to the next Synod on the subject. Professor Michelis was permitted to introduce the subject of an international religious union. A charge was brought against a priest for having at different times transgressed in official duties, and resisted the bishop and synodal committee. He was deprived of his office and parish. A form of general confession, which was not intended to take the place of sacramental confession, was accepted, and its introduction permitted to the different congregations. A telegram of greeting was received from the Berne (Swiss) Synod, then sitting. An answer of thanks and greeting in return was drawn up by Professor Huber, and sent by the Bonn Synod to Berne.

A large public meeting was held one evening, at which many friends of the movement were present. Professor Huber, of Munich, in proposing the health of the Bishop, dwelt on some words that had just been sung: "*Die Welt ist so schön*" (the world is so beautiful). "Yes, despite all the bitterness in the toil and struggle for conviction which most of the men present carry on at solitary posts and in the midst of different relationships, we still say, 'The world is so beautiful!' The path of indefatigable effort for the highest good of humanity leads us freely through night to light on to that mountain height of life where the breast of man finds full and complete satisfaction for its anxious longing. We hail, therefore, before all, the man who is our noble leader and our firm guide in this course, *Bischof Reinkens lebe hoch!*" The Bishop replied: "Our conflict will end in victory if the men in our ranks will stand on that height which may be designated by the word *selflessness*. This selflessness or unselfishness *(selbstlosigkeit)* is to be reached only through Christian self-denial. As soon as we exercise this we feel ourselves relieved from, as it were, a weight of lead, and walk really on that height where we breathe more freely, and the heart beats with higher life, and the view passes over the abasements of life and penetrates into the distant infinitude."—*Watchman.*

AMERICA.

THE TABERNACLE MEETINGS in Boston have come to an end, and the busy and earnest men who conducted them so many weeks have gone. Mr. Moody had the satisfaction of meeting between three and four thousand who thought they had become Christians in connection with the meetings. He spoke most affectionately and wisely to them, urging them to be faithful in their new relation to Christ, and to take vigorously hold of Christian work. A farewell meeting was also held in the Tabernacle, and Mr. Moody expressed his hearty thanks to all who had sympathized with or aided him in his work. A report which, without right or propriety, found its way into the newspapers, giving an account of Mr. Moody's remarks at a private meeting of the ministers, has made a slight ripple on the surface of liberal feeling. In fidelity to his convictions, he warned the ministers to be on their guard against Unitarian influences in connection with young converts. He could, as an honest man, have done nothing less; but to do it was an offence which has led not a few to utter sharp words about him. The wonder has been that enmity had not been aroused by his preaching, which, in all the latter weeks of the meetings, was a standing arraignment of Unitarianism. The "offence of the Cross" has not ceased, and, till it does, those who are not Evangelical will deem themselves attacked whenever any faithful preacher of Christ crucified attempts to fill the measure of his complete duty. The revival influences continue in various places and churches. Lynn is especially moved under the pungent preaching of Major Whittle. The largest audience rooms in the city are filled every night, and the worst ranks of society in the city have been reached. The churches in and about Boston are now looking forward with great interest to the Communion in July, when unprecedented numbers will be admitted to fellowship.—*New York Observer.*

MR. MOODY AND MONEY MATTERS.

Mr. Moody, at one of his concluding meetings in Boston, in giving notice of the collection to be taken to meet the expenses of the revival in Boston, spoke as follows:—

I could not stand here to ask for this collection if I were to carry off any part of it. There have been some very exaggerated rumours that we were employed to come for so many thousand dollars—ten, fifteen, twenty, or even thirty thousand dollars. Now let me say that this money is to go to D. E. Snow, of the Tremont Bank, who is Treasurer of the Committee that have put up the building and have paid all the bills, and not one dollar of it is coming to us. We not only raised enough money to pay the expenses in Chicago, but 800,000 dols. to pay the debt on the Young Men's Christian Association. Then some one writes to an infidel paper that Moody and Sankey had put the money in their pockets—pretty good pay for three months' work. We find a good many people that believe it. If we took money from the public it would be well to report what we did with it, and how much we received. As there never has been any collection for us, and we are not employed by the public or any committee, I do not know that it is necessary for me to say anything to justify myself in the way I have been employed the past sixteen years; but when I gave up my business sixteen years ago, after three months of the severest struggle of my life, whether I should go for dollars and cents or for souls, from that day to this I have no more lived for money than I have lived for water. My friends have blamed me because I have not laid aside something for my family. Some of them insisted upon my wife having some money, and they bought her a home in the country, and the rumour is that it cost 30,000 dols., and 30,000 dols. to furnish it. The home cost 3,500 dols., and there have been some improvements, and the furniture and everything cost 10,000 dols. It belongs to my wife and children. My father died at the early age of forty-one, and if I died to-morrow there will be a roof over the heads of my wife and children. (Voices: "Thank God.") Some one said in the inquiry-room, a certain man would not come because I paid 14,000 dols. for a house. Take off 3,750 dols., and you will find it right. As far as dollars and cents are concerned, I could make more in one night than I have made in Boston. I have been offered 500 dols. a night for a lecture. I have been offered 200, 300, and 500 dols. a night to lecture, when I might talk an hour and then go to a comfortable hotel; but as it is now, I work at the Tabernacle all day, and talk till midnight with inquirers, and when I am done have hardly strength enough to go to my room. If you want to attack me, do not attack me there. I have weaknesses, but they are not in that direction. If I had come for money, it would have been in some other work. (Applause.) I detest that applause. The royalty on the hymn-books amounted last year to 68,000 dols., but it all went to three trustees, and not one dollar came into the hands of Mr. Sankey or myself. It belongs to us as much as the income of your business belongs to you; but we give it up. We do not want one dollar of your money in Boston. Give it to the Lord as long as you please. I would rather live on a crust of bread than have people think we came for your money. If any young man here wants to go into the work of the Lord for money, I advise him not to do it. Now I do not want any one to go off and say that we preach for nothing, for we do not. We preach for souls, and the Lord takes care of us. I never have known what it is to want money in the sixteen years I have been at work for Him. The Lord has taken good care of me, and I have not known what it is to want.

THE PRESBYTERIAN CHURCH.

The eighty-eighth General Assembly of the Presbyterian Church met in Farwell Hall, Chicago, on May 17. The funds of the various missions have been much improved immediately previous to the meeting of the Assembly. At this Assembly in Chicago a committee reported that a new court of appeal should be constituted. It is to consist of eighteen members—nine ministers and nine ruling elders. The court is to sit during the meeting of the General Assembly. All its decisions will be final, except in cases involving doctrine, which shall go to the General Assembly alone. The members will be chosen by ballot in the General Assembly. The importance of using the "Shorter Catechism" in schools and churches is still being pressed in presbyteries. The Board of Publications of the Church report that they are issuing yearly from 80,000 to 100,000 copies.

Home Intelligence.

THE FOLKESTONE RITUAL CASE.

Immediately after the delivery of the judgment of the Supreme Court of Appeal, the Rev. C. J. Ridsdale, persisting in the declaration that he owed no allegiance in spiritual matters to a secular court, refused to abandon the vestments and observances which had been condemned. He persisted in wearing, during the celebration of Holy Communion, "chasuble and alb," in using lighted candles, and in mixing water with the sacramental wine. In an address, however, delivered on Trinity Sunday, he appeared to have discovered that, under certain conditions, the Convocation of the Province of Canterbury might dispense him from the obligation to obey the vestments rubric in the literal sense in which he could alone construe it; and in the case in which Convocation does not interfere, he acknowledged "the general dispensing power of a bishop in laws which have (like the rubrics of the Prayer-book) the authority of the Provincial Synod." Virtually, that Trinity Sunday address concluded with a declaration that, while not regretting that he had fought for a law of the Church, and while willing still to fight for it as "against State force," he was quite ready to be canonically released by his bishop from the obligation to keep the rubric in the sense in which he understood it; and that, indeed, it would be an immense relief if the Archbishop would assume the responsibility of so dispensing him. In a letter written from Edinburgh his Grace told that gentleman, "I am ready to use all the authority I possess as Diocesan and Archbishop to relieve you from any such supposed obligation, and I gladly take upon myself the whole responsibility of directing that you do not wear chasuble and alb at the administration of the Holy Communion, also that you abstain from using lighted candles at such celebrations, except when they are required for purposes of light, and also that you abstain from mixing water with wine in the Holy Communion." Mr. Ridsdale replied to this letter in terms designed to ascertain the precise footing on which he would stand after accepting the episcopal dispensation. The crucial passage of the letter is as follows: "Your Grace will, I am sure, forgive me for asking you for some assurance that by your present direction, made under my peculiar circumstances, you are (not merely enforcing the late decision of the Privy Council, but) delivering your own episcopal judgment to the effect that the ornaments rubric does not prescribe the use of alb and chasuble, lighted candles at Holy Communion, and the mixed chalice, and that, therefore, my obligation to use these things has been only a supposed one. On receiving this assurance from your Grace, I will accept your judgment, and, on the principle of canonical obedience, submit my own." Hereupon the Archbishop, in a brief, kind note, informs Mr. Ridsdale, "I am quite ready to satisfy your conscience in this matter, and do hereby grant you a complete dispensation from the obligation under which you believe yourself to lie." Mr. Ridsdale's submission, however, seems to be only temporary and tentative. "I cannot," he writes, "justify it to my conscience to refuse the command of the Archbishop; and I understand it, and will obey it as a temporary measure, for the present urgent necessity, under the correction of Convocation; and, as no dispensation can last indefinitely without assuming the character of an abrogation of the law, I intend my obedience to this enforced dispensation to continue only until Convocation shall have had fitting opportunity to deliberate on the question."

CLERICAL REBELLION.

According to the *Morning Post*, a large meeting of influential clergymen, embracing all shades of the High Church school, numbering more than 300 actually present, and representing more than 2,700 beneficed and unbeneficed clergy all over the country, has been held, under Canon Carter's presidency, at the Westminster Palace Hotel. "A resolution pledging the meeting to resist absolutely the secular judgments of the new Lambeth Court and the Court of Final Appeal, is said to have been carried with remarkable enthusiasm and unanticipated unanimity. The meeting, after three hours' session, closed with the episcopal benediction." The *Morning Post* does not say by what bishop the benediction was pronounced.

DR. PUSEY ON THE RIDSDALE JUDGMENT.

Dr. Pusey having been asked to give an opinion as to what should be done under the recent judgment by those who have hitherto worn the sacramental vestments, writes as follows:—

"It is hard (except in cases of unmistakable right and wrong) to give advice which

might involve a cost to others which one cannot incur one's self. We, the old Tractarians, deliberately abstained from innovating in any externals. It would take too long, and would involve writing too much about ourselves, to explain our reasons. Enough to say, that we thought it to be our business to do whatever, by God's help, we might to awaken people from lethargy, to restore forgotten faith and practice, in the full confidence that the Church, when restored, would be guided by God what to do. We taught, then, the truths which we had learned from and in the English Church and her divines, and the fathers to which they directed us, but made no individual changes, in theory, which related to our common worship. We were, on principle, non-ritualists. We were even jealous of changes in externals, lest the whole should be slighted as a matter of externals.

"The question which now arises is, what is to be done when the Supreme Court of Appeal has pronounced things to be illegal which has been adopted by clergy, more or fewer, as legal, on account of the apparent directions of the Church of England?

"Here I am met by the difficulty as to giving advice to others which might involve them in difficulties which I cannot incur myself. I am advised, *e.g.*, that I could not be prosecuted for wearing the 'vestments' anywhere except in the cathedral to which I belong; that the penalty would fall on the clergyman in whose church I might so officiate, not on myself. But though I would have gladly worn the vestments in any church in which the congregation liked to have them, I could not simply assume them, contrary to my previous judgment and practice, simply because they have been pronounced (as I believe, wrongly, and in a way contrary to common sense) to be illegal. It is, I think, contrary to common sense to suppose that the Church of England would put into the hands of all of us, the clergy, a Prayer-book containing a direction to us which it would be illegal to obey. . . . There are cases in which I might have submitted my own private judgment to the judgment of a court, not as submitting to its authority (which I hold to be none), but, on my own private judgment, thinking them to be right, and myself wrong. I cannot when it would involve the absurdity of supposing that the Church of England requires her clergy to do what is contrary to the law to do.

"What, then, is to be done? I can only say, what, by God's help, I should have done if I had had charge of a parish. St. Cyprian's rule, not to do things without the good-will of the people, has always seemed to me a rule of great practical wisdom. By it he was enabled to guide the Church in times of far greater peril than ours, keeping within the clear line of the Church as to ritual. I should give up nothing in consequence of this judgment. I should have done nothing without the good-will of the congregation in which I ministered; so I should give up nothing without their good-will. I could give up nothing to which they attached value. I myself cannot make the vestments a matter of conscience, because I think that we can teach and impress all faith without them, beautiful and instructive as they are. I am myself content with the unseen ritual, the adoration of angels, such as St. Chrysostom saw, and which one can picture to one's self.

"But as to the visible ritual, I should change nothing, unless the congregation committed to my charge should wish it. The Church Association and the courts would tire, in time, of sending clergymen to prison. Suffering is the path of victory. The Church of England was never so popular as when her bishops were sent to the Tower. Confessorship is a great privilege. I am sorry I cannot share it without doing what would seem to me irreverent—doing in the public worship of God what was pronounced to be illegal, simply because I cannot recognize the authority of the court which so decided, or the grounds of their decision. I may add (in order to express my whole mind), that I should be very careful to ascertain what *is* according to the mind of the Church of England. . . ."

THE DENBIGH REREDOS CASE.

On the 18th ult., the Dean of Arches gave judgment in the case of Hughes and Williams *v.* Edwards, which related to the legality of a representation of the Crucifixion in the central compartment of the reredos at the Church of St. Mary, Denbigh. His lordship held that the illegality of the representation had not been established, and therefore the faculty applied for would be granted. As to the "dado" or background, there should be a fresh application, which would, perhaps, not be opposed.

BISHOPRIC OF ST. ALBANS.

The investiture and enthronization of Bishop Thomas Legh Claughton, hitherto Bishop of Rochester, as the first Bishop of St. Albans, took place on the 12th ult., in St. Albans Abbey, the Archbishop of Canterburyinvesting th e Bishop with the rights,

privileges, and appurtenances of the see, while the Archdeacon of St. Albans, acting for the Archdeacon of Canterbury, installed and enthroned the new Bishop. The sermon was preached by the Primate. The investiture is said to have been the first which has taken place since the Reformation.

THE NATIONAL CHURCH OF SCOTLAND.

The General Assembly of the Established Church of Scotland met at the commencement of the last week in May, and sat daily until the 5th ult., when the proceedings terminated. The Rev. Dr. Kenneth Macleay Phin was unanimously elected Moderator. Dr. Phin, who, it was mentioned, had performed valuable services to the Church, especially in connection with the Home Mission scheme, accordingly took the chair. The commission of the Lord High Commissioner (the Earl of Galloway) was then read, and his lordship announced the Queen's gift of £2,000 for the spiritual benefit of the Highlands and Islands of Scotland.

Mr. T. G. Murray (elder) gave in the report of the Endowment Committee. It is stated that up to 1876 there had been added, by means of the Endowment Scheme, to the Church of Scotland 240 parishes, the total value of buildings, endowments, etc., being more than £1,666,000. In 1876 a project was adopted of endowing still another hundred. During the past year 18 new parishes had been constituted. The population of the 18 new parishes amounted in all to 66,000, giving to each parish an average of about 3,660 inhabitants. Taking the average sum required for the endowment of these 18 churches at £3,500 for each, this gave a sum of £63,000, as provided during the year for endowment, without reckoning the value of the churches. The 18 new churches reported this year brought up the number of new parishes constituted since 1843 to 258. It was also stated that this committee had, during the last two years, permanently funded for church endowments, including the value of the buildings, a sum of at least £308,000.

Dr. J. A. Campbell, of Glasgow, presented the report of the committee appointed to procure full information respecting collections and contributions for religious, charitable, and educational purposes. The report stated that the information asked had been procured from 1,246 out of 1,334 churches, chapels, and stations. The total sum returned as contributed in 1876 was £350,621, while in 1877 this was increased to £384,106. This sum, he explained, included about £50,000 derived from seat-rents.

The report of the Home Mission Committee was presented by Dr. Phin, who vacated the chair as Moderator while doing so. It stated that at the closing of accounts the total revenue was £11,780. The mission churches numbered 93, with 22,037 worshippers and 11,762 communicants. The number and pecuniary extent of the committee's church building grants, additional to accommodation for which those grants were voted, and the cost of the accommodation, were nearly trebled. The churches erected or enlarged numbered 33, with 21,368 sittings. Towards this vast extension, which will net, it is estimated, nearly £100,000, the committee voted £15,238.

Professor Charteris presented the report of the Committee on Christian Life and Work. It stated that, in obedience to last Assembly's instruction, the committee sent down queries respecting lay workers, Bible knowledge, and intemperance to 920 presbyteries, being the largest in any one year, with the exception of last. Of 536 returned which replied to the query whether intemperance had increased in the several parishes, 298 said intemperance was diminishing, 168 thought it was stationary, and 70 said it was increasing. The parishes where there was an increase were confined to mining districts and towns.

The reports of the following committees were subsequently presented: Foreign missions—receipts, £14,796. Sabbath schools—number of schools, 1,856; scholars (average attendance), 135,479; teachers, 16,134. Education—receipts, £809; schools, 35; students in normal schools, 477. Jewish mission—receipts, £4,929. Continental and foreign churches—receipts, £1,205. When the foreign mission report was discussed several members urged the desirableness of providing special training for missionaries. A motion proposing that the Established Church should join with the denominations in securing the inspection of religious instruction in public schools was rejected by a majority.

The most important discussion which took place during the sittings of the Assembly was that which arose upon a motion by the Rev. Dr. Story, of Roseneath, after the presentation of a number of overtures, with respect to the Confession of Faith. It was proposed by the motion and overtures that the formula to be signed by elders at their ordination should be relaxed, leaving the terms of the Confession of Faith less binding.

Dr. Story moved the transmission for the consideration of presbyteries of a new formula acknowledging the Scriptures as the Word of God and rule of faith and manners, and professing approbation of the Confession of Faith, as the public and avowed confession of the Church. He said that even now, if any elder was objected to by the Assembly on the ground that he had not signed the Confession of Faith, he could invoke the secular arm and put himself under the protection of Cæsar, for the civil courts would hold that he is entitled to take his seat. The advantage of the new formula he was supporting was, in his opinion, that it put the relation of elders to the Confession of Faith on a less complicated footing than did the present formula. Mr. Kinloch (elder), seconded the motion. The Rev. Dr. Scott, of Edinburgh, moved, as an amendment, the previous question. He was of opinion that any new confession must come in another generation, when the spirit of this age had done its work. There was no necessity for denying what was false, in order to destroy it, for error died a natural death. Lord Balfour (elder), in seconding the amendment, said they were raising most momentous issues, and if the Assembly agreed to the motion, it would enter upon a course which would lead it no man could say where. Sir Robert Anstruther, M.P. (elder), characterised the motion as simple, harmless, and practical. Principal Tulloch held that neither clergy nor laity were committed by their subscription to the details of the Confession. On a division, 173 members voted for Dr. Scott's amendment, and 104 supported Dr. Story's motion. The motion was therefore rejected by a majority of 69.

The Assembly received a deputation from the English Synod of the Church of Scotland, who pointed out that the congregations in England were in circumstances of extreme difficulty and delicacy. It was resolved to appoint a committee to inquire as to the condition of the Church of Scotland in England, with the view of endeavouring to strengthen its position.

The Committee on Union with other Churches was re-appointed, and the Assembly agreed to appoint delegates to the Pan-Presbyterian Council.

The Moderator having delivered his concluding address, the Lord High Commissioner, in the name of the Queen, declared the Assembly closed.

A memorable incident in the proceedings of this year's Assembly was the presence, at one of its sittings, of the Archbishop of Canterbury. His Grace was present, during the discussions, about two hours. On the Archbishop entering the throne gallery and taking his seat on the right of the Lord High Commissioner, the Moderator and members of the Assembly showed their respect for their distinguished visitor by rising to their feet. On leaving, the Archbishop had a short interview on the throne benches with the Moderator, and expressed the gratification he had felt at being present.

THE FREE CHURCH OF SCOTLAND.

The General Assembly of the Free Church held its sittings simultaneously with those of the Assembly of the Established Church. The Rev. Dr. William Henry Goold, late of the Reformed Presbyterian Church, was unanimously elected Moderator. In his opening address the Moderator spoke at some length on the necessity of upholding a common confession of faith.

Early in the Assembly's proceedings the case of Professor Smith came up for decision, and gave rise to a very animated debate. The Rev. W. Robertson Smith, a professor of the Free Church College, of Aberdeen, and a member of the Bible Revision Committee, having written articles on "The Bible," and other subjects, for the "Encyclopædia Britannica," which were thought by many to be inconsistent with the full belief in the inspiration and authority of the Scriptures, the whole matter was referred to the College Committee. This committee reported to the Commission of Assembly that they failed to find sufficient ground to support a process of heresy against the professor. They, however, considered it a fair question whether the article on "The Bible" was not of such a nature as to call for the interposition in some form of the Supreme Court of the Church. The committee expressed their regret and disapprobation that the professor holds that instructions and laws which in the Book of Deuteronomy appear as uttered by Moses, are certainly post-Mosaic, and so could not, as a matter of fact, have been uttered by him. The case having been transmitted to the Free Presbytery of Aberdeen, that court obtained certain answers from Professor Smith, which were forwarded for the Assembly's consideration. When the case now came up for disposal before the Assembly, Professor Smith said he had come to the resolution to ask the Presbytery of Aberdeen at its next meeting that all charges against him be reduced to the form of a libel, so that, according to the ordinary

operations of the rules of procedure, his functions as a teacher might be suspended till the case was exhausted and decided. The Rev. Dr. Wilson then moved a series of resolutions to the effect that the Presbytery of Aberdeen proceed with the case according to the rules of the Church, so that it may be ripe for final judgment at the next General Assembly, Professor Smith in the meantime to cease from discharging his duties as a professor. In supporting his motion, Dr. Wilson said that in such a day as this the Free Church could not expect to escape the trial that was manifestly coming over all churches in the world. They must be prepared to abandon traditional beliefs, if they were incapable of substantial proof; and on the other hand, they must take care to hold fast that which was good. The motion was seconded by the Rev. Dr. Moody Stuart. A second resolution was moved by Professor Candlish, to the effect that the General Assembly deem it expedient to pronounce no opinion on any point connected with the case, and leave the matter in the hands of the presbytery. Mr. Ferguson (elder) seconded Dr. Candlish's motion. Professor Prince said they should beware of making their personal beliefs essential to faith in the Bible. He confessed, for his own part, he was in serious perplexity, and the report of the College Committee—a committee consisting of learned men—showed that they also had been groping their way. Sir Henry W. Moncrieff, who supported Dr. Wilson's motion, was in favour of limiting criticism. Dr. Begg objected to what some called the higher criticism, but what others called lower scepticism, having free course in the Free Church. Principal Rainy said all churches must be prepared to recognize an honest difference of opinion about matters upon which they were formerly very much agreed. At the close of the debate the Assembly divided, when there voted for Dr. Wilson's motion 491; for Dr. Candlish's 113. The motion for the suspension of Professor Smith was therefore carried by a majority of 378. Thirty-four members intimated their dissent from the resolution thus adopted.

At a sitting held on a later day than that on which this resolution was adopted, a very animated discussion arose on a motion, by Sir Henry Moncrieff, defining the powers the Commission of Assembly should have in dealing with any dissents or appeals from the Presbytery of Aberdeen, in connection with the preliminary stages of the case. The motion was met by a direct negative, but on a vote it was carried by a considerable majority. The commission may thus decide upon any appeals or complaints arising out of the case.

The question of Disestablishment formed another subject of keen discussion, fifty overtures in favour of a severance of the connection between Church and State having been sent up from presbyteries and synods. The Rev. Dr. Begg moved a resolution to the effect that, while not satisfied with the existing relations between Church and State in Scotland, the Assembly held that it was the duty of the Free Church to maintain the supremacy of the Christ as King of nations, whereas the tendency of a policy of mere disestablishment was to subvert the principles of the Reformation. This was met by a motion from Principal Rainy, setting forth that the principles of the claim of Right and Protest condemned the existing connection between Church and State in Scotland; that it was now the duty of the Legislature to terminate that connection, and that a committee should be appointed to take suitable means for representing the views of the Church as thus set forth. After discussion, Principal Rainy's motion in favour of disestablishment was carried by a majority of 460, against 78 for Dr. Begg's motion.

The Assembly proceeded to the consideration of a petition respecting the Rev. John Henderson, of Coatbridge, who recently resigned his charge within the bounds of the Presbytery of Hamilton on accepting the appointment of Professor of Theology in the College of the Free Church of Italy. The presbytery he has left petitioned the Assembly to add him as a member to the "Presbytery of Italy," which is in connection with the Free Church of Scotland; but that presbytery objected to such an addition on constitutional grounds. After hearing the parties to the case (three members of the Presbytery of Hamilton in support of their petition, and two members of the Presbytery of Italy against it), a discussion ensued, and two motions were submitted to the vote of the Assembly—one by the Rev. Dr. Thomson, of Paisley; and another by the Rev. Principal Rainy. Dr. Thomson's motion commended Professor Henderson to the regards of the Presbytery of Italy. Principal Rainy's, which was carried in preference to that of Dr. Thomson's by a majority of 120, was to the following effect: That while wishing God-speed to Mr. Henderson in the duty to which he has seen it right to devote himself, the Assembly find that the application of the

Presbytery of Hamilton to constitute him a member of the Presbytery of Italy, is liable to grave constitutional objections, and cannot be acceded to. At the same time the Assembly cannot doubt that Mr. Henderson will receive from all concerned the cordial consideration to which he is so well entitled. Professor Henderson, therefore, remains a simple member of the Free Church in Rome, but holds an official position in the Italian Free Church.

A reference from the Free Presbytery of Italy, respecting ecclesiastical relations with the Free Christian Church in Italy was taken up. It appeared that the matter had arisen from certain recent allegations in regard to the college of that church in Rome, while the name of the Free Church of Scotland, it was said, had become, to a certain extent, identified with the Free Christian [Italian] Church. The identification apparently consisted in the Rev. J. R. M'Dougall, a member of Presbytery, being a member of committee, as well as Treasurer and Foreign Secretary to the Free Christian Church. The reference was unanimous, and the Revs. Messrs. Gray, Miller, and M'Dougall appeared at the bar by appointment to state it. Dr. Rainy, in consideration of the peculiar nature of the case and the difficulties connected with it, thought it could be better dealt with by a committee to report. The Rev. J. R. M'Dougall objected to this. The presbytery should have been prepared with substantial proof against the Free Italian Church, instead of listening to mere imputations in a Papal journal. His own good name was involved, and the imputations on the Italian Free Church were from a very questionable source. He considered that remitting the matter to a committee would be injurious to them, and they would prefer being heard at the bar. After further conversation, Dr. Rainy's motion was agreed to, on the understanding that the rights of parties were reserved, and the committee instructed to report to the present Assembly. At a subsequent sitting of the Assembly, the Rev. Dr. Adam gave in the report from this committee. It stated that they had conferred with the parties concerned, and found that the one thing which the Presbytery of Italy were concerned about was the position which Mr. M'Dougall occupied as a member of a committee of the Free Italian Church, which possesses and exercises ecclesiastical functions, such as the suspension and deposition of ministers. They were gratified to be assured by Mr. M'Dougall that he is quite willing to withdraw from that committee, it being clearly understood that he shall be at liberty to render any friendly offices to the Free Italian Church, (such as those of Treasurer, Foreign Secretary, etc.,) as his sense of duty may dictate, and the carrying on of his own work as minister at Florence may permit. The committee regarded this course as furnishing a satisfactory solution of the difficulty which has been felt, and hope that it will open the way for a better understanding and greater harmony than has hitherto prevailed. Dr. Adam, in presenting the report, said that the Assembly must be very much gratified at the prospect of a harmonious settlement of this case. The report now given in was unanimous, and was unanimously concurred in by all the representatives from the Presbytery of Italy. It was their desire to have friendly relations with all who were engaged in the great and important work of evangelization in Italy. Dr. Rainy seconded the motion. Dr. Begg thought the committee had come to a very wise conclusion, and he rejoiced that it was acquiesced in by all the parties. The deliverance was unanimously adopted.

The report of the Committee on the State of Religion and Morals, presented by the Rev. Mr. Mackenzie, stated that it contained no allusions to "widespread gracious movements in the Church." It was, however, one of the pleasing and encouraging features of the day, amidst much that was discouraging, that so many young men and women were lovingly employed in varied departments of Christian work. The report also dwelt upon the scepticism and worldliness of the present time, even among the membership of churches. The Rev. N. Walker gave in the report from the Mission for the Conversion of the Jews. The income for the year amounted to £6,150. The Rev. Dr. Murray Mitchell reported that the year's income for foreign missions was £51,217. Several missionaries addressed the Assembly, the Rev. Dr. Moffat, who experienced a very warm reception, being among them. The report for the Highlands and Islands Scheme showed an income of £4,802; the Sustentation Fund contributions for the year were reported as amounting to £172,641, fully £6,000 in excess of the sum raised last year. Dr. Wilson, of Dundee, by whom this report was presented, was elected secretary of the Sustentation Fund Committee, and Mr. Robert Simpson, w.s., was appointed deputy clerk of the Assembly, in room of the late Mr. Meldrum. The report of the Home Mission Committee, presented by the Rev.

Dr. Adam, stated that in thirty years the Free Church charges had been doubled, having risen from 500 to 1,000. The income last year amounted to £8,075. The scheme to raise £100,000 as a church extension building fund was approved, and two of the members of the Assembly at once headed the subscription with £5,000 each, on condition that the fund is raised in six months. The education scheme reported by the Rev. T. Main an income for the year of £3,200. The Sabbath-school report stated that the schools on the roll numbered 1,885, with upwards of 178,000 scholars. The report on finance showed that the income of the Free Church from all sources for the past year was £565,195, being £30,000 more than in the previous year.

A motion to appoint a committee for the consideration of a proposal to enter the same federal relations with the English Presbyterians as exist between the latter and the United Presbyterians was carried by a large majority after a long and warm discussion. Amongst a number of cases which were disposed of was one relating to the question of posture at worship in the Inverness High Church. The minister, session, and a large majority of the congregation having introduced the practice of standing in church while singing, a minority carried the case to the presbytery. That court ordered the session to return to the former practice of remaining seated, but the Synod reversed this decision. The Assembly, by a vote of 135 to 35, sustained the judgment of the Synod. Deputies were appointed to represent this Church at the approaching General Presbyterian Council, and it was resolved that the next General Assembly of the Church should meet in Glasgow.

THE UNITED PRESBYTERIAN SYNOD.

After an absence of three and twenty years, the Synod of the United Presbyterian Church of Scotland met, a few weeks since, in Glasgow. There were present 789 members (463 ministers and 326 elders). The Rev. William France, of Paisley, was elected Moderator. The statistical report was presented by Dr. Scott, from which it appeared that the number of congregations on the Synod's roll last December was 526, an increase of four over the previous year; members in full communion, 172,170, an increase of 1,872; Sunday-school teachers, 10,281; with 97,101 scholars under their charge. The financial condition of the Church was shown to be highly satisfactory, the income having reached £406,204. The Rev. Dr. Ker was elected to the chair of practical training in the Theological Hall. The number of students in attendance was 107. The Augmentation Scheme had been so successful as to enable the minimum stipend to be fixed at £200 with a manse, or £20 in lieu thereof. The most important discussion which took place was that on the revision of the standards. Four overtures on the subject having been read, the Rev. Mr. Macrea, of Gourock, addressed the Court. The Confession of Faith, he said, misrepresented most seriously their views of the truth; it deceived the world and deceived their churches if they took it to be a true representation of what they, as a church, believed and preached. The remaining overtures having been spoken to, Principal Harper submitted a motion condemning the conduct of those persons who, having solemnly professed to give their assent to the standards, do notwithstanding indulge in denouncing them as erroneous and unscriptural, and in impeaching their brethren with not believing and not preaching the doctrines; representing that the Synod cannot tolerate the denial or disparagement of those doctrines commonly called the doctrines of grace; and appointing a committee to consider the whole subject and report to the Synod in May, 1878. Professor Cairns seconded the motion, and was followed by other speakers, who strongly defended the Confession of Faith. Mr. Macrae, having replied, and other motions having been withdrawn, that proposed by Principal Harper was carried. Two petitions—one to the Government, and the second to the House of Commons—asking the appointment of a Royal Commission to inquire into the subject of intemperance and public morals, were approved. The committee submitted a formula to be used by native ministers and elders at their ordination to mission charges, and intimated that a long-felt difficulty in the mission-field with reference to office-bearers of churches being required to avow their adherence to the Westminster Standards would in this way be met.

Monthly Survey of Missions.

PERSIA.

Dr. Holmes, of the American Presbyterian Mission, writes that a most interesting series of meetings had been in progress in Gulpachin for a number of weeks; the interest still continuing. "Upwards of seventy persons have asked for admission to the church, a large proportion of whom will doubtless be received. In Wasmarawa, the scene of an interesting work last winter, twenty have been accepted. In the city (Oroomiah), the chapel has been crowded day and night for two weeks, and a large number of inquirers have come forward. . . . In Nazee, Sherabad, Cheragoocha, and other villages, earnest revivals are in progress, while in others preparations have been made, by continued prayer and house-to-house visitation, for the work of the Holy Spirit which is anticipated. Mr. and Mrs. Whipple start to-morrow for Gavalan, in response to an earnest call, and a request for assistance to come from other quarters. It looks as if the harvest time, for Oroomiah at least, was coming, and that the seed planted and watered through so many years is now bringing forth abundant fruit for eternity."

INDIA.

The report of the census of Travancore, the first ever taken by a native Indian government, has been issued. It is a volume of 330 pages, written in English and bristling with figures, compiled by "V. Nagam Aiya, B.A." (Madras University). The native Protestant Christians number 61,284, the whole population of the little state being 2,250,000. Of these about a third belong to the Church Missionary Society. The compiler writes from a heathen stand-point, but says: "By the indefatigable labours and self-denying earnestness of the learned body of missionaries, the large community of native Christians are rapidly advancing in their moral, intellectual, and material condition."—*Church Missionary Gleaner.*

CHINA.

The Rev. W. Duffus, of the English Presbyterian Mission at Swatow, after mentioning that out of more than thirty inquirers at that station three men and four women had been baptized on one occasion, goes on to narrate a visit paid by him to a market town called Toa-ua. "It was the market day when we arrived there. The streets were densely crowded, and, as a foreigner had never been seen there before, we were fairly mobbed; but at the same time not at all molested." Refused admission to one inn, he entered another, where a young man offered him the use of his house; and here, he says, "we found ourselves in occupation of a large upper room which looked out on the square of the town. This open space was full of people, and I went out amongst them with all the tracts and books I had, and sold, without a minute's intermission, till every sheet was gone. Then I preached a little, and afterwards went inside. But the people were far from satisfied, and kept knocking at the door and asking to buy books till darkness came on. In the evening I had a long interview, first with the young man who gave us the house, and then with about a dozen more men, and tried to give them some account of what the Bible says of God and of man, and of Him who is the only Mediator between God and man. I was much struck with the intelligent manner in which our host seemed to take in the truths presented to him, and whatever it may result in, we have all been interested within the last few days by his having come here, a journey of five days, for no other purpose, according to his own profession, than to persuade us to send them a preacher to open a chapel amongst them. Large and populous regions are at this moment actually urging us to enter them; and if we were able to do so, we could secure large numbers of regular hearers of the Word of God."

EASTERN AFRICA.

Intelligence has been received of the arrival of the Rev. C. T. Wilson and Mr. O'Neill, with the first caravan of the Church Missionary Society's expedition, at Kagehyi, on the Victoria Nyanza, at the end of January last, all well. The march (including many delays) occupied exactly six months.

NEW HEBRIDES.

At the present moment there are ten Presbyterian missionaries located on the New Hebrides, six of whom have been ordained and sent out by the Reformed Presbyterian Church,

and four by the Presbyterian Church of the Lower Provinces of British North America. The ten missionaries are labouring on the following islands: Aneityum, Futuna, Tanna, Aniwa, Erromanga, Efaté, Nguna, Pele, Mitaa, Santo. There are still in the New Hebrides group six large islands, and eight or ten smaller islands, without either missionary or native teachers. On two of the islands—Aneityum and Aniwa—the whole population has abandoned idolatry, with its many and blood-thirsty superstitions, and embraced Christianity. The whole native population brought under the power of the Cross numbers about 3,000. The missionaries are assisted in their work by seventy native teachers, who are supported by friends in the Australian colonies. The printing press has been busily at work for many years, and the whole of the New Testament has been translated and printed in the language of Aneityum. As the mission is altogether islandic, it was found necessary to equip a mission-schooner of about 110 tons burden. About twelve years ago the mission-schooner Dayspring was built, and sent out from Nova Scotia, and had done excellent service to the mission. In December, 1872, the vessel went to pieces upon a coral reef, but no lives were lost. Another Dayspring has taken the place, and continues to do the work, of the lost vessel.

The Rev. H. A. Robertson gives a very encouraging view of Erromanga—so long celebrated for antipathy to the Gospel. The whole island is now covered by a network of Christian teachers, natives of the island. The natives of Cook's Bay have built a cottage for the missionary. Mr. Robertson and his wife resided there for some weeks, and were very kindly received by chief and people, who brought them freely a supply of yams and taro.

Miscellanea.

THE ANNUAL CONFERENCE OF THE CHURCH ASSOCIATION was held at St. James's Hall on the 13th and 14th ult. A paper on the "Ridsdale Judgment" was read by the Rev. G. W. Weldon, Vicar of St. Saviour's, Chelsea, a discussion following. The speakers generally expressed satisfaction with the judgment, and determination to secure its being observed. Canon Ryle read a paper on the question, "What practical course of action should now be taken to give effect to the various judgments on disputed points of ceremony in the Church?" This was followed by a long and animated discussion. The report of the Council adverted to the Ridsdale case, and expressed devout thankfulness that the soundness of the principles for which the Association had contended had again been sustained by the highest judicial tribunal in the country. Resolutions were passed approving the course adopted by the Council and deploring the course of lawlessness which certain clergy, supported by some in high authority, had announced their intention to follow.

THE ENGLISH CHURCH UNION held its eighteenth anniversary on the 14th ult., under the presidency of the Hon. C. L. Wood. It was reported that during the last year 3,416 persons had joined the Union, making the total number of members 16,498. Resolutions affirming that the law of the land and the law of the Church are not necessarily identical at any time, and that "the Church" should have the exclusive power of altering and interpreting her own formularies by her own synods, were agreed to.

THE ANNIVERSARY OF THE CONFRATERNITY OF THE BLESSED SACRAMENT was celebrated last month. The churches selected for special services on the occasion were St. Barnabas, Pimlico; St. Agnes, Kennington; and St. Alban's, Holborn. The annual conference of the fraternity was held in the evening in the great hall of the Cannon Street Hotel. The Rev. A. Tooth and the Rev. C. J. Ridsdale were present, and were enthusiastically received. Canon Carter said the Ritualists would not give up the practices condemned by the Privy Council Judgment. Papers were read on "Eucharistic Adoration" and on "The Mixed Chalice."

A "CHURCH LEAGUE" for Promoting the Disestablishment of the Church of England has been formally inaugurated at a public meeting, in which several of the leading Ritualists took part, the Rev. A. H. Mackonochie being in the chair.

SOME THREE HUNDRED CLERGY have met under the presidency of Canon Carter, and have adopted a resolution to resist the judgments of the Arches Court and of the Judicial Committee of the Privy Council.

JOHN WYCLIFFE.—On the evening of the 11th ult., the 500th anniversary of the issue of three Bulls from Rome against John Wycliffe was celebrated by a public meeting in Exeter Hall. The Bishop of Meath (Lord Plunket) presided. The Rev. Canon Farrar,

the Rev. Dr. Angus, the Rev. Arthur Mursell, the Rev. Newman Hall, and the Rev. Dr. Cather took part in the proceedings.

THE REV. JAMES FLEMING, M.A., Vicar of St. Michael's, Chester Square, has been appointed by the Crown to the residentiary Canonry in York Cathedral, vacant by the elevation of the Rev. Canon Thorold to the Bishopric of Rochester and Southwark.

TWO SONS OF DR. LANDELS, ex-President of the Baptist Union, the Revs. W. and J. Landels, having been accepted by the Baptist Missionary Society as missionaries in Italy, have just entered on their work.

THE HON. AND REV. DR. HORATIO POWYS, who lately resigned the Bishopric of Sodor and Man, died recently at Bournemouth, after a long illness. Dr. Powys was the third son of the second Lord Lilford, and was consecrated in 1851.

THE REV. D. T. K. DRUMMOND, B.A., who for a long series of years was Incumbent of St. Thomas's English Episcopal Church, Edinburgh, died suddenly on the 9th ult. Mr. Drummond, it has been remarked, maintained the purity of the doctrines and practices of the Reformation of the Church of England when the English Episcopalians in Scotland were tempted to surrender both. He was most catholic in his sympathies, and highly esteemed by men of all communions. Mr. Drummond was seventy-two years of age.

THE REV. DR. HUGH ALLEN.—The death is announced of this well-known and esteemed clergyman in his seventy-first year. He was appointed Rector of St. George-the-Martyr, Southwark, in 1859, which benefice he continued to hold till his decease.

THE DEATH OF THE REV. G. T. PERKS, which occurred suddenly, on the 28th of May, has cast a gloom over the whole Wesleyan Connexion. Mr. Perks entered the Wesleyan ministry in the year 1840, and in 1873 was elected President of the Conference. The deceased minister was one of the Secretaries and Deputy-Treasurer of the Missionary Society. Mr. Perks was among the foremost men of Methodism, and was greatly esteemed in the Connexion. He was fifty-seven years of age.

Literature.

The Servant of Jehovah. A Commentary, Grammatical and Critical, on Isaiah LII. 13—LIII. 12. By WILLIAM URWICK. M.A. Edinburgh: T. and T. Clark.

THE materials which compose this volume were originally prepared as lectures, and in that form have undergone the practical test of delivery before the author's Hebrew Class in New College, London. As here presented to the public, the great prophecy contained in the fifty-third of Isaiah and the last three verses of the preceding chapter is brought under a close and rigorous scrutiny, as well in its minutest parts, as viewed as a whole, and in its relation to the other portions of Isaiah's writings. Thus, in the Commentary proper, the text of each verse in succession, after being set forth, first in the original Hebrew, next as given in the Septuagint, and lastly as in the Vulgate, is made the subject of close and exact grammatical and critical analysis and remark. The commentary is preceded by two dissertations. The first of these is on the authorship of that portion of the Book of Isaiah which follows the thirty-ninth chapter, and the second on the signification of the important words, "Servant of Jehovah," as they occur in Isaiah lii., liii. In a concluding note or essay on the distinction between sin-offerings and trespass-offerings, mentioned in the Book of Leviticus, Professor Urwick shows that in Isaiah's great prophecy the Servant of Jehovah is presented in both these aspects. He is described as brought to the slaughter like the paschal lamb. ("The Lord hath laid on Him the iniquity of us all.") And He is also described as "pure and spotless, without deceit or violence,—the righteous Servant of Jehovah, who makes His soul a guilt-offering of infinite value, who gives Himself for us, and by His obedience unto death renders a full and adequate satisfaction for the debt due."

Though the work addresses itself primarily to biblical students, fully one-half of it may be perused with interest and advantage by many readers of a wider class, whom Professor Urwick has evidently not overlooked. He thus states the case as regards Isaiah xl. to lxvi., in his first dissertation: "Jews and Christians alike, down to the close of the eighteenth century, regarded these chapters as Isaiah's. Since then the opinion of biblical critics, led mainly by Gesenius, has been, that chapters xl. to lxvi. are the work of some 'great unnamed,' some unknown and unmentioned prophet, living and writing at Babylon (or in Egypt) in the first year of Cyrus. This opinion has now-a-days become so generally adopted, that it is regarded by many competent scholars as the only orthodox one, and to espouse any other is looked upon as a proof not only of narrowness, but of sheer ignorance. Still some names of weight are on the opposite side, *e.g.*, Hengstenberg, Keil, Delitzsch, in Germany;

Alexander, in America; Dr. Henderson, Dr. Payne Smith, and Dr. Stanley Leathes, in England. While nineteenth century critics thus stand face to face against Jews and Christians of the eighteen centuries before them, in one point nearly all agree,—namely, in the unity of the authorship of chapters xl. to lxvi."

In his second dissertation Professor Urwick enters into a careful examination of the passages in which corresponding words occur, so as to determine the import of the terms, "Servant of Jehovah" or "My servant," as used in Isaiah lii. 12—liii. The main conclusion at which he arrives is that in these passages the prophet expressly and emphatically speaks "of *a person* distinct from himself and his fellow-countrymen, contrasted with them, as holiness is contrasted with sin, yet suffering buffeting and rejection, sorrow and death vicariously, not for His own sins, but for theirs; *a righteous Servant*, who was numbered with the transgressors and bare the sin of many, but who was raised to life again and crowned with power, glory, and victory. That in no individual, in no class or ideal fellowship, had this prophecy any adequate fulfilment, according to the plain grammatical meaning of the words, until the advent of the Eternal Son, and that in Him we find it in every particular completely accomplished."

The author goes on to remark that this great prophecy applies to a personal sufferer simply the ideas of sacrifice, substitution, and expiation, which were familiarized to the Jewish people in their ritual. Not only was the idea of vicarious suffering neither impossible nor strange to the prophet or to his readers, but—

> Nay, more, deeper even than Jewish thought and associations in his heart of hearts as a man, as a sinner before God, there must have lain the idea, which all men of all religions possess more or less strongly and clearly, that propitiation is necessary, that a sin-offering must be made, to vindicate God's law and to satisfy the sinner's conscience in the forgiveness of his sins. When the heart grows hard and proud, this humbling yet comforting conception of a righteous Servant of Jehovah suffering vicariously fades from the conscience, and the intellect easily caricatures its childlike faith into a monstrous and ridiculous chimera, an absurdity and distortion of the imagination. But to the contrite in every age, to the sin-burdened soul sighing for forgiveness and freedom from sin's power, this picture of a suffering Saviour as a lamb bearing our sins, once a prophecy but now a history, will be precious, this song of the ancient prophet will find an echo in his heart; it will be the plea of his prayer when he cries, Father, I have sinned; the foundation of his hope when the shadows lengthen and life's evening comes; and the anthem of his praise as he casts his crown before the throne in glory. Then the prophet's picture and the prophet's song will be beheld and sung in all its true reality. "I beheld, and, lo" (says the Apostle John in the Apocalypse), "in the midst of the throne and of the four beasts, and in the midst of the elders, A LAMB AS IT HAD BEEN SLAIN. And they sang a new song, saying, Worthy is THE LAMB THAT WAS SLAIN, AND HATH REDEEMED US TO GOD BY HIS BLOOD, to receive power, and riches, and wisdom, and strength, and glory, and honour, and blessing."

Palestine Re-Peopled; or, Scattered Israel's Gathering. By the Rev. JAMES NEIL, B.A. London: Nisbet and Co.

Issued six months ago, this book is already in its sixth edition. We do not wonder at the interest it has awakened. Written by a gentleman who has resided in the Holy City (Mr. Neil was formerly Incumbent of Christ Church, Jerusalem), and who has a very large and complete acquaintance with the facts which he discusses; desirous, moreover, of reconciling the conflicting views of the "historical" and "futurist" schools upon unfulfilled prophecy; intensely in earnest in the advancement of his own opinions,—he has produced a work which may well command the attention of thoughtful Christians. We cannot accept all his conclusions, yet the sobriety of spirit which he has evidently aimed at cultivating in the investigation of this attractive subject of "Israel's restoration," is at once apparent on opening his earlier pages, and will commend them very extensively. As he proceeds, the certainty which he himself feels upon some points cannot always be expected to find an echo in the minds of his readers; but even where he fails to convince, he commands our respect.

Russia here occupies a prominent place, and is identified as the last of the three "woes" mentioned in Rev. viii. 13: "The first four trumpets —the four successive Gothic and Vandal invasions of the Roman Empire, by which it was overthrown—issuing in the commonwealths of Europe, were on the whole a benefit to mankind, and as such are distinguished from the last three. Before these sounded, John 'heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound.' The Saracen 'woe,' under Mohammed, was the first of these, and it spread desolation over some of the fairest provinces of earth. But withal, the Arab race is a noble one, and many monuments attest the energy, liberality, and magnificence of the Caliphs. Then came the Turkish or Ottoman 'woe,' increasing in bitterness, for this race has left its mark in ruins upon every land under its sway. Cruel, idle, ignorant, and sensual, the Turk proved far worse than the Arab. We are still living under this 'woe,' but it is soon to pass away, and there is one more yet to come. This is unmistakably Russia. It comes like the pitiless 'hail' from the north, and it will, during its brief moment of power, be the instrument of the worst miseries that man's lust of dominion has ever brought upon mankind. The Empire of the Czars is actually named as the last power

which will assail restored Israel, 'Gog, the prince of Rosh,, Meshech, and Tubal;' *i.e.*, the Prince of Russia, Muscovy, and Tobolsk, a country thus named before it was formed. The very name 'Rosh' means in Hebrew 'chief or head,' and nothing less than this does Russia aim to be—the head, and chief, and prince of the world. The lust of conquest and dominion is the distinguishing characteristic of this hardy and half-civilized people."

The Beltons' Christmas Pudding. By Mrs. JOHN BRETT. London: W. J. Johnson.

A TOUCHING little tale of the vicissitudes and restoration to prosperity of a pious household. The central figure is a woman of noble aims and deeds, who commands our admiration alike as a daughter, a wife, a mother, and a widow. Scarcely a single incident narrated can be set down as improbable, and the Beltons have doubtless their originals in real life. As seen in these pages, they well illustrate the power of religion to alleviate the heaviest trials incident to bereavement and penury. They also suggest, most impressively, certain practical lessons in favour of a temperance reformation.

Evangelical Alliance.

NEXT ANNUAL CONFERENCE IN THE CITY OF OXFORD, ON SEPTEMBER 25 AND FOLLOWING DAYS.

MEMBERS of the Evangelical Alliance and other friends of Christian union are informed that, in compliance with a cordial invitation from Christian brethren of different Evangelical denominations in Oxford, the Council have resolved to hold the next Annual Conference in that city.

They hope to be favoured with the presence and support of many esteemed friends from different parts of the United Kingdom, and from abroad, on the approaching occasion. Subjects of great importance to the progress of Gospel truth, to religious liberty, and to Christian missions will be brought under consideration; and it is thought that an Alliance Conference held in one of the ancient seats of Christian learning will, in addition to the central situation and facility of approach, bring together a large number of the children of God, for the enjoyment of fraternal fellowship and for taking mutual counsel in the interest of Christ's kingdom at home and abroad.

Those who have attended previous Conferences of the Evangelical Alliance are aware that they have been eminently hallowed and useful as seasons of Christian intercourse, for the cultivation of Christian charity, and for combined action in the spread of the Gospel throughout the world.

The Council assure Christian friends intending to be present that they will receive a cordial welcome, and that every effort will be made to make their visit to Oxford as agreeable and as profitable as possible.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Thursday, June 14; John Finch, Esq., in the chair. After reading the Scriptures, prayer was offered by the Rev. J. S. Russell, special supplication being made for General Eardley Wilmot in his severe illness, and for George Hadfield, Esq., and Thomas Bamford, Esq.

The following persons were unanimously admitted to membership at this and the preceding meeting:—

Rev. John Wright, M.A., Falmouth.
Rev. S. Sutton, Falmouth.
Rev. C. R. Gardner, Falmouth.
Rev. W. F. Gooch, Falmouth.
Mr. William Hooper, Falmouth.
Rev. W. P. Johns, Falmouth.
George Bazeley, Esq., Penzance.
Rev. A. W. Johnson, Penzance.
Rev. T. F. T. Dyer, Penzance.
Rev. R. C. Pritchett, Penzance.
John Mathews, Esq., Penzance.
Mr. Councillor Tancock, Penzance.
Martin Magor, Esq., Penzance.
Miss Carne, Penzance.
Mr. J. G. Hall, Penzance.
Mr. Hemmings, Penzance.
Mrs. Joyce, Penzance.
William Thornthwaite, Esq., Penzance.
Rev. G. Sarvent, Penzance.
Rev. William Andrews, Penzance.
Rev. J. Sellicks, Newton Abbot.
Rev. J. A. B. Harry, Newton Abbot.
Robert Francis, Esq., Newton Abbot.
Joseph Bolton, Esq., Newton Abbot.
Rev. M. Gallienne, Bridport.
Rev. T. C. Edwards, Bridport.

Rev. J. T. Eames, Bridport.
T. H. Edmunds, Esq., Bridport.
Elias Cox, Esq., Bridport.
Mr. Jones Coppock, Bridport.
Mr. James Beach, Bridport.
Rev. S. Evans Rowe, M.A., Exeter.
Rev. F. Bosworth, M.A., Exeter.
Rev. Colmer B. Symes, Exeter.
Thomas Andrews, Esq., F.G.S., Exeter.
Henry Gadd, Esq., Exeter.
Mr. William Berry, Oldham.
Mr. Robert Horne, Oldham.
Mr. William Sudlow, Oldham.
Rev. F. B. Broadbent, Oldham.
Rev. Jonathan Dent, Oldham.
Rev. G. Turner, Oldham.
Rev. W. H. McKenny, Oldham.
Mr. Thomas Taylor, Oldham.
Mr. John Hood, Oldham.
Mr. S. H. Stansfield, Oldham.
Mr. Thomas Broome, Oldham.
Alex. McGowan, Esq., M.D., Oldham.
Rev. T. Colclough, Oldham.
Rev. N. Richards, Oldham.
Rev. E. Balmforth, Oldham.
Rev. H. Douthwaite, Oldham.
Rev. J. G. Watts, M.A., Oldham.
Rev. Samuel Walker, Oldham.
Rev. J. H. Hunt, Oldham.
Rev. T. Wilshaw, Oldham.
Rev. S. W. Dadson, Oldham.
Rev. J. Dudley, Oldham.
Rev. D. H. Sparling, Oldham.
Rev. D. Inglis, Oldham.
Rev. J. H. Robinson, Oldham.
Rev. H. Hustwick, Oldham.
Rev. R. H. Bayly, Oldham.
Charles J. Milland, Esq., Manchester.
Anthony Borradaile, Esq., Manchester.
Benjamin Howard, Esq., M.D., Paris.
Colonel Thornton, Brighton.
The Baroness de Febeck, Brighton.
G. C. Courthope, Esq., Hawkhurst.
M. Michell, Esq., London.
Mrs. Michell, London.
Miss G. Northmore, London.
Rev. Otto Bertelsen, London.
Mr. Percy Bankart, London.
Rev. Robert Trail, LL.D., London.
Samuel Jeffery, Esq., London.
Rev. Joseph Turley, Weymouth.
Rev. James Smith, of Delhi.
A. B. Goodall, Esq., Bedford.
Rev. John Clulow, Bedford.
John Trapp, Esq., Bedford.
William Bigg, Esq., Mayor, Luton.
Mrs. Bigg, Luton.
J. J. Kershaw, Esq., J.P., Luton.
Rev. Robert Berry, Luton.
Rev. J. H. Blake, Luton.
J. J. Cole, Esq., Luton.
Mr. George M. Johnson, Luton.
Mr. James Cookson, Luton.
Mr. William Mayles, Luton.
Rev. William Millican, Luton.

VISITORS.

The Rev. W. Adams, D.D., LL.D., and Rev. S. Irenæus Prime, D.D., Vice-Presidents of the United States Branch of the Alliance, were present from New York, and were introduced to the Chairman and members of Council. After receiving a cordial welcome from the Chairman, they responded, expressing their satisfaction in meeting members of Council of the British Organization, and assured those who were present of the warm interest felt by their Christian brethren throughout the United States in the progress of this Alliance.

RECEPTION OF AMERICAN BRETHREN.

The subject of the proposed reception in London of members of the United States and Canadian Branches of this Alliance, on the occasion of their coming to this country to attend a conference about to be held in Edinburgh, was considered. The Rev. Dr. Fraser was requested, on behalf of this Council, to confer with these brethren during the Edinburgh meeting, in order to ascertain what day would be most suitable for the proposed meeting.

The Secretary reported that the Rev. Dr. Angus, on behalf of the Committee of the Regent's Park College, had kindly placed the College and grounds at the disposal of the Council for the meeting. The Secretary was instructed to accept the offer, and to convey the best thanks of the Council to Dr. Angus.

FOREIGN EVANGELIZATION.

Mr. Donald Matheson submitted the following communication on the subject of Foreign Evangelization, for the consideration of this Council:—

"*Foreign Evangelization.—A practical suggestion for promoting united action in aid of Missions in Italy, and other parts of Europe, in a letter from the Continent. By E. J. W.*

"May, 1877.

"I have been seeing something, and hearing more, of the evangelistic work in Italy. There is much to cheer and encourage, but there are also great hindrances; and one of the greatest, if not *the* greatest obstacle to the spread of the Gospel here (and the same might be said of other countries besides), appears to be the want of more harmony and united action among those who are seeking the spread of the Redeemer's kingdom.

"I do not mean to complain of the existence of various denominations. To rail at denominations is simply to rail at freedom of worship: the one must imply the other. While men are so constituted as they are, there must be differences of opinion, and even among the holiest Christians there will be many minor points on which all cannot see eye to eye.

"Nor is it a matter of complaint that many agencies should come to work in one country. It is right and natural that all should desire to go where Christian work has to be done, and where there are opportunities for doing it.

"But on what ground do these Christians think it right to run directly counter to the words of the Apostle (Rom. xv. 20): '*Not* where Christ was named, lest I should build upon another man's foundation;' and make a point of choosing not only the city, but actually the same immediate district where the work is being done by others, to fix themselves?

"I will give an instance which is of not uncommon occurrence in this country.

"A. has been established in an important Italian city ever since it was open to the Gospel, and has been gradually forming a Christian congregation around his *locale*.

"After a time, B., of another Church and agency, comes to the same city. There is ample room for him, and many more besides, to work. But instead of settling in one of the many quarters of the town where the Gospel has never been preached, he plants himself within a stone's-throw of A.'s church and schools. In a little while C. forms a third agency, comes to the same city, and immediately fixes himself close to the other two. A. cannot move, having his *locale* on lease, or perhaps purchased. The result is, that the chief work done by the other two is to draw off some of the converts from A.'s congregation to theirs respectively, to sow discord, and to perplex and trouble the minds of the rest.

"Now, even granting that the two new teachers had a more edifying form of worship, or greater gifts in teaching, can it be called an advantage (if all three are really sound teachers) to draft off new converts from one congregation to another, while the vast masses in the other parts of the city remain untaught and uninfluenced? Is this what can be called evangelistic work?

"We know that the favourite argument of Romanists against Protestants, and the one hardest to parry, is, that Protestants are all split into parties and sects, while unity remains with them alone. The difficulty, as all feel it, is here obtruded on the notice of these half-instructed converts from Romanism, and if it drive some back to Rome and others to unbelief, we can hardly wonder.

"The reply of most Evangelical teachers, and a most true one, is, that the unity is *really* among those who preach the Gospel; that, underlying all minor diversities, there is a real and solid ground of union, which, being spontaneous and not forced, inward and not outward, is really a strong argument in favour of its truth; the diversities are about minor things, the true union is on the great foundations of Christianity.

"All this is very true; but will it be believed by Roman Catholics, who see preachers of various denominations more occupied, apparently, in drawing converts from one to another than in setting the Gospel before the utterly ignorant? Will they not say that our Christian unity is but a name, and no reality? What can we reply?

"And no less hurtful is the effect on the agents employed,—ministers, evangelists, colporteurs, etc. Where a country has been kept in spiritual darkness till quite recently, there is, of course, a great difficulty in finding suitable workers. Foreigners are usually disqualified by want of proficiency in the language; they must seek for native helpers, and the choice among those *at all* qualified is a very limited one. Naturally, therefore, the native teacher feels himself 'at a premium.'

"The demand is greater than the supply; and he knows full well that if he quarrel with his employers, there will be the choice of several rival denominations who will be eager to secure his services. Is it wonderful that an imperfectly taught convert, lately come out of a system like Rome, should yield to such a temptation and make a profit out of the rival agencies?

"We might guess beforehand that this would happen; and it does. I could name one I have seen myself, who has belonged to three different denominations at least within the last three years. Many, in fact, spend their lives in going from one congregation to another. The trusted agent of one this winter will be working in an 'opposition' church next summer. Of course, there will be a wide opening for gossip and scandal. The new agent will bring stories, more or less compounded of mixed truth and falsehood, from one Church to another, which will be eagerly received and spread, and thus

mutual misunderstandings and ill feelings will be kept up.

"This may seem very severe. But when one sees the progress of the Gospel so hindered, the simple call, 'Believe and be saved,' clogged by the addition, 'AND come and join us,' can we feel it otherwise than strongly?

"If the evil were confined to sects whose principle is to tolerate none but themselves, there would at least be the excuse of consistent principle; but it is not so. Some of those who most pride themselves on liberality even go so far as to refuse to meet members of other churches in prayer.

"The remedy I would venture to suggest is this: Let those whose liberal support to foreign evangelistic agencies gives them a right of control in some degree, resolve:

"First, to inculcate it as a fundamental rule, to cultivate friendly relations (as is done by Evangelical missionary societies in heathen countries) with all fellow-labourers in the Gospel.

"Secondly: To make it a *condition* of aiding any foreign agency, that those labouring in connection with it should not settle so near any other evangelist as to incur the imputation of working in his field of labour; and especially that they should consider themselves bound not to make any effort to draw away converts from other Evangelical denominations, and to receive them only after friendly communication with the minister or other representative of the congregation to which they may have belonged.

"Thirdly: That they should impress on all whom they are helping that if they find it expedient to engage one who has been working under another agency, they should first communicate with his former employers, and make it clearly understood that the arrangement made is not from any personal pique or jealousy, but simply because they believe the person in question to be able to work more efficiently, or satisfactorily to himself, under one agency than another. If these rules were strictly adhered to, and impressed on those to whom aid is sent, something might be done towards averting those miserable collisions which now sadden the hearts of many of the truest Christian workers, and cause the enemy to triumph."

Mr. Davis read a letter from the Secretary of the Dublin Branch of the Alliance, stating that a clergyman, recently acting as chaplain in Rome, had written to express deep regret at the contentions prevailing amongst the Protestant communities of that city, and which had found their way into the public papers. The letter suggested whether the Alliance could in any way use its influence with its Christian friends in Italy, looking to the deep interest felt by British and American Christians in the spread of the Gospel in Italy and on the Continent generally.

After much deliberation, the following resolution, moved by Lord Waveney, and seconded by Lord Alfred Churchill, was unanimously adopted:—

"That, with a view to obtain the fullest information on the subject of the communications just read, and to assist in promoting Christian union and co-operation among those who are at present seeking to extend the Redeemer's kingdom in Italy, a deputation from this Council be appointed to visit Rome, and other centres of Christian activity in that land, unless circumstances in the meantime should arise which, in the opinion of the Council, render the proposed mission inexpedient. [The following gentlemen were invited to compose the deputation: The Hon. and Rev. Edward V. Bligh, M.A.; the Rev. Donald Fraser, D.D.; and the Rev. William Arthur, M.A.]

"That the committees of this Alliance and other brethren in Italy be communicated with, in order to obtain their concurrence and aid.

"That it be distinctly understood that the object of the proposed deputation will not in any way be intended to interfere with Church order or the various forms of denominational action, but simply to promote brotherly love and a more hearty co-operation and fraternal acknowledgment on the part of Evangelical Christians, with a view to strengthen them in their testimony and service for the spread of Gospel truth."

FRENCH MISSION IN BASUTOLAND.

The Secretary reported the receipt of a communication in French, of which the following is a translation, adopted at the annual meeting of the French Branch of the Evangelical Alliance, held in Paris on the 28th of April last. A letter accompanying it from M. Casalis, Director of the Society for Foreign Missions, asked the Council to give the communication its support:—

"To the Right Rev. Bishop Webb,
Bloemfontein.

"The members of the French Branch of the Evangelical Alliance, meeting in their general assembly at Paris on the 24th April, 1877, conferred on the subject of certain pro-

posals of your lordship which had given occasion to grave fears and painful feelings among the members of the Paris Society for Foreign Missions.

"These proposals, the carrying out of which has already commenced, consist in propagating and establishing by your clerical missionaries, in the field of labour already occupied by this society, the doctrinal views, forms of worship, and rules of discipline peculiar to your Church.

"You are acquainted with the history of the mission undertaken by the Protestant Churches of France more than forty years since in the country of the Basutos. You will, we are sure, acknowledge the perfect disinterestedness and purity of motives which actuated the French Christians in making large sacrifices for spreading the Gospel in a country where they must always be foreigners, and where no territorial advantages can be derived from their efforts, either to themselves or to the nation of which they form a part. You must also be aware of the laborious exertions and the sufferings which this Basuto Mission has cost its founders, with the self-denial, perseverance, and faith required on the part of those who have carried on the work, during many years of trouble and of war, in that country, and after having been expelled by their own people returning there to rebuild their ruined stations. Dwelling so near this field of labour, watered by many tears, you now perceive these missionaries reaping the fruits of their perseverance, surrounded by churches which love and honour them and sustain them in their efforts to cover with schools the adjoining country, and to remove the traces of national paganism from the land; you have known the instructions received by the magistrates from England to protect the Basutos, and the testimony given to the rapid progress made by this people in the path of industry and civilization, the fruit of the long, laborious work of the French Mission.

"Of all this you are a witness, and are as well acquainted, and even better than ourselves! One is at a loss to understand that you should entertain the idea of disturbing in the enjoyment of its rights and in the fulfilment of its duties, a spiritual oversight acquired by means so worthy of your admiration.

"You propose to display by the side of the comparative poverty of the French missionaries the wealth of the resources placed at your disposal—by the side of the disadvantage which their foreign origin puts on these devoted men, the prestige of a title before which the Basutos will see the secular authority bow. But the outward effect of this competition will be slight compared with the agitation that will be produced among the several Christian flocks. However sincere may be the piety of these young churches of the Basuto country in their efforts to spread the knowledge of the truth, and diffuse around them the light which they have received from the Holy Spirit, will they not be annoyed by useless discussions, by irritating rivalries, and by the dissensions that will spring up in families? The heathen, disgusted by these strifes among communities professedly Christian, will they not become insensible even to the most stirring appeals of the Gospel?

"The results appear the more inevitable that your views and those of your clergy will be made apparent by the establishing of rites and ceremonies to which you attach supreme importance. The French missionaries of the Basutoland will see in all this a dangerous forgetfulness of the simplicity and spirituality of the Gospel.

"As our mission has stations and out-stations in all the districts of the Basuto country, it is impossible for you to establish your mission without coming into conflict with them. It is neither the wish, nor does it enter into the province, of the Evangelical Alliance to occupy itself with doctrinal or ecclesiastical differences which may arise between religious bodies professing to take the Bible as their standard of faith and practice.

"But the Evangelical Alliance from its foundation has sought to maintain peace and concord among them, and to prevent by persuasion and solemn warning all that would fetter and endanger the Christian work on which the blessing of God has unquestionably rested.

"On this ground the undersigned beseech your lordship to pause, and leave the Protestant French Mission to carry on undisturbed its work among the Basutos, and to turn your attention towards a people so numerous in Africa which still lie in the profound darkness of paganism.

"We hope your lordship will recognize the importance and justice of the considerations which we now submit, and we beg you to accept the expression of our profound respect."

It was resolved that the following paragraph be added to the French address, and signed by the Vice-Presidents and other members of this Council:—

"The Council of the British Organization of the Evangelical Alliance having received and read an address to the Right Rev. the Bishop of Bloemfontein, drawn up by the French Branch of this Alliance, desire to put on record their sincere sympathy with the brethren who have conducted the French mission in Basutoland for so many years, and their deep regret that a Bishop of the Church of England should have thought it his duty to open a mission in the midst of their field of labour."

INTOLERANCE IN KURDISTAN.

The Secretary reported a letter of thanks from the Archbishop of Canterbury, for a copy of the letter from Oroomiah on the subject of the Nestorians.

The following letter was read from the Rev. Benjamin Labaree:—

"Oroomiah, Persia, May 3, 1877.

"Dear Sir,—Your favour of March 15, including the printed copy of the Archbishop's letter to Mar Shimoon, was duly received. The letter itself to the Patriarch came to hand two or three weeks later. We immediately despatched it to the mountains, but as yet have no reply. Nor do we expect one at present. The Patriarch is not at his usual residence, Kochannis, but is in the more interior village, collecting the supplies demanded of him by the Turkish Government.

"The state of the mountains is such at present that it is possible we may have to withdraw other helpers. We learn that the Patriarch has addressed a letter to the British Consul at Erzeroum relative to the excitement among the Koords, and their threats of a massacre of the Christians.

"It is not a favourable time for the S.P.G. missionaries to locate in Kurdistan; yet we hear a large party of them are on their way hither, to establish themselves there and at other points.

"With reference to your efficient aid in the matter we referred to you, our station has passed the following resolution, viz.:—

"'Resolved: That we communicate to the Rev. James Davis, Secretary, and to the Council of the British Branch of the Evangelical Alliance, our most sincere thanks for their hearty sympathy and for their prompt and very valuable support in the matter of our appeal to his Grace the Archbishop of Canterbury against the hostile conduct of the Nestorian Patriarch towards our missionary work in Kurdistan.'

"Very truly and respectfully yours,

"BENJAMIN LABAREE.

"Rev. James Davis, etc."

OXFORD CONFERENCE.

The Secretary reported that a representative committee had been formed in Oxford, for the purpose of aiding in the general arrangements for the Annual Conversazione of the British Organization of the Alliance to be held in that city. It was proposed, at a meeting of the committee just held, that the date of the Conference should be Tuesday, September 25, and following days.

It was resolved that the following members of Council be requested to assist the Secretary as a Conference Arrangements Committee: The Hon. and Rev. E. V. Bligh, Donald Matheson, Esq., Rev. J. S. Russell, C. H. Bousfield, Esq., Lockhart Gordon, Esq.

HESSE DARMSTADT.

A communication from the Rev. Dr. Blackwood was laid before this Council on the subject of alleged grievances of Lutheran pastors in Hesse Darmstadt. The consideration was deferred.

VIENNA.

A letter was read from Edward Millard, Esq., Vienna, acknowledging the receipt of £10 privately contributed by members of this Council in support of the hall for carrying on evangelistic work in that city. The writer adds: "After an interruption of five months, we are going to recommence our Bible work in Bohemia. I have reason to believe the Government regret the excess of zeal of some of their officials, who took it for granted that cardinal wishes must needs be statute laws. Formally, the letter of the law is still against us, and we ought to be all the more thankful that the door has been opened again. God, who has done great things (whereof we are glad), can do greater still. I am on the point of starting for Roumania, to organize work among the military. Many thanks for your kind, encouraging lines. Allow me still to commend myself and my work to your brotherly and prayerful remembrance."

CONVERSAZIONE.

A report was presented of the Conversazione held at the National Club on May 17, which had been very largely attended. The meeting was presided over by Lord Waveney, and interesting addresses were given by visitors from various countries.

The following resolution, moved by Lord Waveney, and seconded by Samuel Gurney, Esq., was unanimously adopted: "That the best thanks of the Council be presented to the Committee of the National Club for their valuable aid in granting the use of their

rooms for the meeting of this Alliance. They also desire to express their grateful satisfaction with the courteous attention rendered by the officials of the Club to the British and foreign visitors on that occasion."

PROVINCIAL VISITATION.

A report was presented of visits paid by the Secretary and Assistant-Secretary to several towns, where meetings had been held, and information supplied of the operations and usefulness of this society, and its claims advocated.

FINANCE.

The cash statement, as examined by the Finance Committee, was presented for the eleven months of the year ending May 31, showing receipts amounting to £1,642 16s. 2d.; payments, £1,610 16s. 2d.; balance of liabilities over assets, £14 7s. 8d.

SOUTH LONDON SUB-DIVISION.

The usual monthly meeting was held at the residence of J. L. Hadley, Esq., Balham Hill, on Friday evening, June 8, 1877. After the usual devotional exercises, in which the Revs. Dr. McEwen and Luke Tyerman, Mr. Clogg, and Mr. Wm. Morley took part, the Rev. Horace Noel, Hon. Secretary of the Foreign Evangelization Society, said that the Evangelical Alliance was one of the links which connect the Lord's people in this country with His people on the Continent. In the sixteenth century the bonds which united Christian brethren were stronger than those of country or kindred. Among real Christians there should be a freemasonry, and to meet a Christian brother in a foreign land should be more pleasing than the sights which present themselves there. He recommended Christian people to acquaint themselves with the places where the Lord's people meet, and to stir them up to make more of the Sabbath, and try to rouse them to missionary zeal and activity. He referred to Mr. M'All's work in Paris, among Communists of Montmartre and Belleville, five-sixths of which was done under his generalship by Parisian Christians. In Brussels, a city of 300,000 inhabitants, there were but four or five evangelistic pastors, two colporteurs, and one Bible-woman.

Dr. Baedeker said he was a German, and specially interested in the work of God in Germany, but had travelled through Germany, Russia, Austria, and Switzerland, preaching the Gospel wherever a door was opened, in chapels or halls, or in the open air. There were two opposite hindrances, Popery and infidelity; the Gospel stood between the two. His whole heart was with the Evangelical Alliance, which keeps the unity of the spirit in the bond of peace. Rationalism is very bold, but in many cases believers are now chosen as ministers by Rationalistic congregations, and while the eloquent Rationalist preaches to empty benches, the preacher of the Gospel attracts large audiences. He said in Berlin there was not room for one-sixth of the population, and that lay agency was much wanted; and he recommended those who could take a holiday to go abroad, and make preaching their holiday occupation.

The Rev. James Davis, Rev. J. G. Rogers, and the Rev. Dr. McEwen also took part in the meeting, after which refreshments were served.

IRISH BRANCH.

A meeting of Council was held on Tuesday, May 1, in the Metropolitan Hall, Dublin; Capt. J. Kearney White in the chair.

NEW MEMBERS.

The following were unanimously admitted to membership: William Arthur, Esq., Rev. Richard Butler, William Carson, Esq., Rev. Thomas Knox, Rev. Richard Maxwell, John Whitley, Esq., Thomas R. Whitley, Esq., Enniskillen; Robert Burkitt, Esq., W. Courtenaye, Esq., J.P., Kynaston Edwards, Esq., Henry Shepherd, Esq., Wicklow; Rev. I. N. Harkness, Stewartstown; John Perry, Esq., Kingstown; Dr. Marcus Eustace, Dublin; Mrs. C. Sibthorpe, Miss Sibthorpe, Dublin; Rev. Edward Guard, John Fullerton, Esq., Miss Brown, Mrs. Baillie, Rev. Silas E. Wilson, Miss Williams, Mrs. Leatham, Thomas Smith, Esq., Armagh; Rev. H. J. E. Townsend, Rev. Robert Madden, A.M., John Armstrong, Esq., Wm. Armstrong, Esq., Limerick; Major Warren; William Sheriffs, Esq., Fermoy; Robert Smith, Esq., Finglas; James Griffin, Esq., Skerries.

The monthly meeting of Council was held on Tuesday, June 12, in the Metropolitan Hall, Dublin; the Rev. H. W. Townsend, M.A., in the chair.

Robert Maddock, Esq., Dublin, and Wm. Brown, Esq., Dalkey, were elected members of Council.

The following were admitted as new members: Rev. Francis Le Hunte, Colonel Carr, C.B., Dr. Boyd, Mrs. Boyd, and Miss Boyd, of New Ross; Rev. J. S. Devenish, Rev. John Hall, Rev. William Conlin, Rev. John Douglas, Benjamin Bennett, Esq., Robert Locke, and William Graves, of Waterford; Rev. Alex. R. Crawford, A.M., Drogheda; Rev. J. H. C. Whitestone, and William Dodd, Esq., of Durrow; John Clarke, Esq., Ballacolla; James F. Riddell, Esq., and Wm. Meredith, Esq., of Kilkenny; Rev. L. D. Elliott, Rev. Edward Hart, Rev. Robert Vint, Rev. John C. Murray, Rev. Charles Baskin, Rev. Charles Cowden, Averill Shillington, Esq., Thomas Anderson, Esq., Wm. Mitchell, Esq., Benjamin Robb, Esq., William Orr, Esq., John Fulton, Esq., John C. Fulton, Esq., Hugh Wallace, Esq., J. W. Mullan, Esq., Andrew M'Dowell, Esq., David Geddis, Esq., and David Graham, Esq., of Portadown; Rev. W. J. Jones, John Pelan, Esq., Joseph Allen, Esq., Thomas Reburn, Esq., W. H. D. Moore, Esq., J. R. Carrick, Esq., William Allen, Esq., James Johnston, Esq., Henry M'Garry, Esq., Robert Mathers, Esq., and Alexander M'Kee, Esq., of Lurgan.

Thanks were presented to the Revs. J. R. Latham, H. W. Townsend, James Cargin, J. S. Fletcher, Thos. Heaney, J. G. Rainsford, J. H. Deacon, and John R. Fowler, Esq., for their valuable aid as deputations in advocating the cause of the Alliance in various parts of Ireland.

REPORT OF A TOUR.

[By the Revs. Jas. Cargin and Thomas Heaney.]

Our meeting in *Athlone* was held in the Primitive Methodist Church, which had been kindly granted for the purpose. There was a large attendance, representing the various Evangelical denominations of the town. The Rev. Mr. Joly, Rector of St. Mary's, presided, and the Rev. Mr. Gully, Rector of St. Peter's, and the Rev. Mr. Orr and others took part in the proceedings.

Galway.—The meeting was held in the Presbyterian Church. This building was well filled. The deputation were introduced by the Rev. Mr. Moore. After the regular meeting a conference was held with the ministers present (Revs. M. S. Austin, Episcopalian; Kidd, Independent; Elliot, Methodist; and Moore, Presbyterian;) and a number of earnest Christian laymen. The result of this Conference was, that a branch of the Alliance was formed in Galway, which, it is hoped, will result in much good.

In *Ennis*, where the principles of the Alliance were very imperfectly known, as that town had not been previously favoured with the visit of any previous deputation, there was a large and representative assembly gathered in the Presbyterian Church to welcome the deputation, and at the close some friends expressed their wish to be enrolled as members.

Ballinasloe.—The large room of the Farming Society was comfortably filled with an attentive audience, representing in about equal numbers the three Evangelical denominations of the place—Episcopalians, Presbyterians, and Methodists. All the arrangements were excellently carried out by the Rev. Mr. Whigham. So much interest was awakened by the statements of the deputation, that it is hoped a branch of our Alliance may be planted in this place, which will take root and fill the entire neighbourhood with its good fruits.

The deputation desire to state, in conclusion, that they were hardly prepared for the warm welcome which awaited them everywhere, nor were they previously aware of the deep and wide-spread interest felt by Christians of all denominations in the work of the Alliance. They are persuaded that along the lines our Alliance has laid, a very noble work may be done, which shall tell mightily on the evangelization of our beloved country and the interests of Christ's kingdom throughout the world.

MEETINGS.

Meetings were also held in Portadown, Lurgan, and Warrenpoint, which were very successful in bringing together the members of the various Evangelical churches, and extending the friends of Christian union in the Alliance.

A series of special evangelistic services have been recently held in Coleraine, in connection with the newly-formed branch of the Evangelical Alliance. An esteemed minister writes: "They have been very successful. The Town-hall was filled each night, and the meetings were accompanied with the manifest power of the Holy Spirit. Much good has resulted, and an interest has been awakened such as had not been felt in this town since the year 1859."

JAMES DAVIS, Secretary.

Alliance House, 7, Adam Street, Adelphi.